



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



The first part of the paper discusses the importance of the research and the objectives of the study. It then proceeds to a literature review, followed by a description of the methodology used. The results of the study are presented in the next section, followed by a discussion of the findings and their implications. The paper concludes with a summary of the main points and a list of references.

The research was conducted in a laboratory setting, using a series of experiments to measure the effects of the treatment. The subjects were all healthy adults, and the results were compared to a control group. The data was analyzed using statistical methods, and the results were found to be significant.

The findings of the study suggest that the treatment has a positive effect on the outcome. This is supported by the data, which shows a clear difference between the treatment and control groups. The implications of these findings are discussed in the next section, where it is suggested that the treatment may be useful in a clinical setting.

In conclusion, the study has shown that the treatment has a positive effect on the outcome. This is supported by the data, which shows a clear difference between the treatment and control groups. The implications of these findings are discussed in the next section, where it is suggested that the treatment may be useful in a clinical setting.

**SIMPLE MEDITATIONS FOR
YOUNG PERSONS**

WHITSUNTIDE TO ADVENT

SIMPLE MEDITATIONS FOR
YOUNG PERSONS

Part I.—ADVENT TO WHITSUNTIDE

Part II.—WHITSUNTIDE TO ADVENT

SIMPLE MEDITATIONS FOR YOUNG PERSONS

*ARRANGED FOR USE ACCORDING TO THE
CHURCH'S SEASONS*

BY

H. M. WYLDE

EDITED BY THE

REV. WALTER HOOK

RECTOR OF PORLOCK

WHITSUNTIDE TO ADVENT

RIVINGTONS

WATERLOO PLACE, LONDON

MDCCCLXXXIII

138 . i . 745.



TRINITY SUNDAY.

MEDITATION CLII.

"Holy! Holy! Holy."

PRELUDE.

THE word "Holy" thrice repeated expresses the ever-Blessed Trinity, each Holy in itself, each perfect, each of equal honour; this is a mystery that none can understand, but which all must receive in faith. The Thrice-Holy must be worshipped as One; one Holy must not be separated from another Holy, each must have equal honour. We cannot exist either bodily or spiritually without the power of the Three Holies.

Point 1. St. John has been permitted to see by a vision into Heaven, and has told us what honour is there paid by the saints and angels to the Trinity; he says, "They rest not day and night saying, Holy! Holy! Holy!" and acknowledging their belief in the Trinity, by casting down their crowns before the Throne and owning that to the Thrice-Holy, they owe their whole being. "Thou hast created all things, and for Thy pleasure they are and were created."

By this we know that the Three Persons of the Blessed Trinity took part in the creation of the world, and that it is by the united Will of the Trinity that the whole creation is upheld.

Point 2. If we have faith, this mystery will not perplex us, but it will make us own, more and more, the greatness of GOD. We are finite creatures made for an end, with just so much knowledge permitted to us as GOD deems necessary for us ; therefore it is not needful for us to understand what is infinite ; the Trinity is infinite, and therefore beyond our understanding. We must be content to leave in GOD's hands a mystery that He does not vouchsafe to make plain to our weak understandings, and we must worship with humble reverence the ever-Blessed Trinity, the FATHER, SON, and HOLY GHOST.

RESOLUTION.

I WILL accept in faith the mystery which GOD has put before me, without any questioning or doubt, and long for the time when all shall be revealed.

PRAYER.

LORD JESUS, increase my faith, and help me to worship and adore the Holy and Blessed Trinity with a faithful and pure heart. Amen.

MONDAY IN TRINITY WEEK.

MEDITATION CLIII.

"God is love."

PRELUDE.

THE love of GOD is shown in the union of the Trinity, for without each Person of this Union our eternal happiness would have been incomplete. GOD the FATHER created us in love, and formed us in His own image ; GOD the SON took part in the creation, for St. John says, "All things were made by Him, and without Him was not anything made that was made ;" and when GOD had created the heavens and the earth it was the SPIRIT of GOD that was breathed into man and gave him life : "Thou sendest forth Thy SPIRIT, and they were created."

Point 1. GOD made us, because He is Love, and He willed that we should be formed with His love in us, so that we might participate in the love of the Trinity ; He made us, creatures, capable of returning the love that He had for us ; He began the work of creation in love, He continued the work of love in us, by filling us with the Spirit of Love, and He has confirmed

His love for us by giving up His SON to die for us.

Point 2. GOD's love for us is perfect, it is generous love ; He withholds nothing from us that love can give, and as He formed us in His own Image, we also are made capable of generous love towards Him. Our love is not perfect, because sin has marred the Image of GOD in us, but GOD requires of us such love as we are capable of giving to Him ; we must love the Blessed Trinity in sincerity and truth.

RESOLUTION.

TO love GOD with generous love, not only because of His good gifts to me, but because He first loved me.

PRAYER.

ALmighty FATHER, Who hast, in the union of the Blessed Trinity given me all that is necessary for my life in this world and in the world to come, give me a grateful heart for all the love that Thou hast shown me, and make me more worthy of it, for Thy dear SON's sake, JESUS CHRIST, my LORD. Amen.

TUESDAY IN TRINITY WEEK.

MEDITATION CLIV.

" Perfect love casteth out fear."

PRELUDE.

THE love of GOD is the especial doctrine taught us by the Church on the Sundays throughout the season of Trinity ; we find it either in the Epistle or Gospel on every Sunday. Without this love we could not overcome fear, for truly we have cause to fear, and we should not dare to hope for the joys of Heaven if we did not know that through the love of GOD fear can be cast out. The heart that loves GOD has no fear, because He Whom it loves is perfect justice, and will only condemn it for that which deserves condemnation.

Point 1. Though perfect love casteth out fear, there must be a holy fear in our heart ; if we love GOD truly, we shall be humble, reverend, and watchful, and fearful of offending Him. Our love will make us rejoice in keeping His commandments ; it will make us take up our cross and follow His dear SON ; it will make us try never to grieve the HOLY SPIRIT, but to be always ready to hear His still small voice.

Point 2. The love which casteth out fear enables us to ask with humility, that JESUS will come to us and abide in us, for we are indeed most unworthy to ask this, and we should not venture to do so but for the love that GOD gives us, which casts out our fear, and encourages us to make our hearts ready to receive Him. Perfect we can never be in this world in anything, but we must be always striving after perfection ; and if we are not growing in love to GOD, we are becoming more selfish every day ; and if the heart is given up to self it will be full of fear, because it cannot trust GOD, and we cannot really love Him unless we fearlessly trust ourselves to His keeping.

RESOLUTION.

THAT I will not let my heart be fearful of anything except sinning against GOD, so that I may grow more perfect in love to Him.

PRAYER.

HÓLY FATHER, increase in me that love for Thee that will cast out fear, so that love for self may be kept out of my heart, and that I may daily grow more like what Thou wouldest have me to be, for JESUS' sake. Amen.

WEDNESDAY IN TRINITY WEEK.

MEDITATION CLV.

"In the Name of the Father, and of the Son, and of the Holy Ghost."

PRELUDE.

AT the creation of the world the Holy Trinity formed us according to the image ordained by GOD ; at our baptism the Holy Trinity comes to welcome us to be children of our Heavenly FATHER. JESUS sent forth His apostles to baptize in the Name of the FATHER, and of the SON, and of the HOLY GHOST ; all who are baptized are by the Will of the Holy Trinity made heirs of the kingdom of CHRIST.

Point 1. We are received into CHRIST'S Church by baptism ; we are then made children of the Triune GOD ; we must love and worship the Trinity in Unity, and the Unity in Trinity. By baptism we are made responsible beings ; we are admitted into the fellowship of the Triune GOD ; we shall have to give an account of the way in which we have used this privilege.

Point 2. All our requests must be made known to GOD through the power of the Trinity ;

to our FATHER we pray to be heard through the merits of the SON, and from the HOLY GHOST we trust for grace to pray aright. Let us be very careful to use this great privilege aright, and let our hearts burn within us with love to Him Who has shown such great love to us.

RESOLUTION.

TO encourage thankfulness in my heart by dwelling more than I have done upon the ever-Blessed and Glorious Trinity.

PRAYER

IN the Name of the FATHER, and of the SON, and of the HOLY GHOST, I humbly ask that my love may grow more strong and my faith be increased, so that I may more fully realise the blessing of being made a child of the Triune GOD. Amen.

THURSDAY IN TRINITY WEEK.

MEDITATION CLVI.

"Beloved, let us love one another."

PRELUDE.

IF the love of GOD is really in our hearts, we shall love one another, "for love is of GOD,"

and He has commanded us to love one another; if we hate our brother, the love of GOD cannot be in us, for it is impossible to love GOD truly if we have any hatred in our hearts towards our fellow-creatures.

Point 1. Our love of GOD must be tested by the love we have for our fellow-creatures. "He that loveth not his brother abideth in death;" there can be no life in us unless we fulfil the commands of GOD, and He says that we must love one another. We know what works are not of love—uncharitableness, hatred, scorn, trying to injure by word or deed, contempt, unforgiveness of injury done to oneself, and many others; if we have any of these in our hearts towards our brother, the love of GOD is not in our hearts.

Point 2. Who is my brother? and to whom must love be shown? All the human beings that GOD has created possess souls, and for these souls CHRIST has died; as He gave His life for them, surely I shall try to love them, and try to win them for my LORD, by showing in my own life the fruits of His love, by giving my time and my prayers for them, by showing them forgiveness if they have in any way vexed me, and thus I can try to fulfil the commandment given us by St. Paul when he said, "Beloved, let us love one another."

RESOLUTION.

THAT I will try to-day to do some act of kindness by which I may show that I am really trying to be loving to those around me for my LORD'S sake.

PRAYER.

ALmighty GOD, Who hast so loved me as to give Thy only SON to die for me, make me to love all for Thy sake, Who livest and reignest, with the FATHER and the HOLY GHOST, now and for ever. Amen.

FRIDAY IN TRINITY WEEK.

MEDITATION CLVII.

"The Lord is good to all."

PRELUDE.

GOD does not require of us more than we are able, by the strength He gives us, to perform. His goodness extends to the wayward, the wilful, the slothful, to those who turn their backs on Him, to those who fight against Him. He gives us commands to keep, but He also gives us grace to keep them ; His goodness is over all His works.

Point 1. GOD does not treat His people as we treat Him ; He says, "Surely they are My people," so He was their Saviour. The LORD is good to all ; but some reject Him, they will not have Him to reign over them, they try to do without Him, they turn aside into paths that lead away from Him ; still He follows them, and is willing to show them His goodness if they will only return to Him. How can we turn away and care for others more than for Him ? there is no one on earth, however dearly loved, who loves us as He loves us, who bears with all our faults, our waywardness, our slothful habits, as He does. Do we try to show our gratitude for so much goodness, or do we still go on in our careless ways ?

Point 2. Dwell on the thought of GOD'S goodness until you yearn to show Him that you are grateful for it. "In His love and in His pity He redeemed you ;" will you rebel and vex His HOLY SPIRIT, and cause Him to turn away from you ? nay, rather love Him more and more, and praise Him for His goodness.

RESOLUTION.

I WILL try to be more worthy of the goodness of GOD to me, by living a more careful life, so that each action may be done for His honour and glory.

PRAYER.

PRAISE the LORD, O my soul, and forget not all His benefits, for He has saved my life from destruction, and crowned me with mercy and loving-kindness. Amen.

SATURDAY IN TRINITY WEEK.

MEDITATION CLVIII.

"His banner over me was love."

PRELUDE.

THE banner that CHRIST puts over us is the Cross ; it is His love and His Cross, for it was love which made Him carry the Cross for us. If we would follow Him we must carry the cross ; it will be heavy, and it will be difficult to bear, but it bears a banner, and that banner is love.

Point 1. The standard-bearer carries his banner in front of the army, to proclaim to all the colours under which the army will fight. It is an office given to a tried and faithful soldier ; he is proud of his banner, and carries it high up in the air that all may see it and be encouraged to follow to the fight. It is often the last thing that a dying soldier looks upon ; then, when the fight is over, it is often put in some careful place, to remind the soldiers of the

victories they have won. So is it with the banner of love that CHRIST holds over us ; it is the standard of love, it proclaims the colours under which we must fight, it gives us courage to carry the heavy armour with which we must be clothed, and when the fight is over, we shall lie down peacefully under its shadow, and it will be ever over us to remind us of the love that has brought us through the turmoil of the fight, and at length given us peace.

Point 2. With this banner before us we shall not weary in carrying our cross ; it will cheer and encourage us in all the difficulties of the way. We know it is always at hand to shelter us ; we have only to look for it, and we shall see it.

RESOLUTION.

THAT I will try to keep the banner of love before my eyes to-day, so that I may have courage to conquer some especial fault.

PRAYER.

ALmighty FATHER, fill my heart with gratitude for the great love that Thou hast shown me, and give me courage to fight bravely against my many sins, under the banner that is over me. For my LORD JESUS' sake. Amen.

FIRST SUNDAY AFTER TRINITY.

MEDITATION CLIX.

"There was a certain rich man, and a certain beggar named Lazarus."

PRELUDE.

THE rich man had all that he could desire of this world's goods ; he had fine clothes, and he had luxurious food, he lived an easy, self-satisfying life. The beggar had none of these things, and was glad to eat the crumbs that the rich man left ; he suffered hunger and also pain, for we are told that he was full of sores.

Point 1. The result of the life of ease and luxury seems to have been that the rich man became hard-hearted and selfish ; we are not told that he was in other ways a sinful man, and to outward appearance he seems to have lived a quiet, easy life. Lazarus was an object of pity to all who saw him ; he was hungry, he had no home, he was suffering, and there was no one to tend him, but he lay in patience at the rich man's gate waiting to be fed.

Point 2. GOD has given riches, therefore they must not be despised ; but He gave them that we may use them as a loan from Him, for which

we shall have to give an account. GOD has ordained different stations in life, the rich and the poor; riches in themselves will not make us hard-hearted or selfish, but it is by using them for our own gratification and self-indulgence that they become hurtful. If we are poor and suffer pain and hunger, we know that GOD wills us to be so, and by accepting it in patience we may grow rich in heavenly treasures, which will last for eternity; the riches of this world are only temporary, but may be made of value to our souls if we spend them wisely.

RESOLUTION.

I WILL try not to desire more than GOD has been pleased to give me, and I will not give way to self-indulgence, so that I may have alms to offer to GOD.

PRAYER.

ALMIGHTY GOD, I humbly ask Thee to teach me to use all the good things that Thou hast given me for Thy honour and glory, and that whether I am rich or poor I may be content. For JESUS CHRIST's sake. Amen.

SECOND MONDAY AFTER TRINITY.

MEDITATION CLX.

"The beggar died, and was carried by the angels into Abraham's bosom."

PRELUDE.

THE beggar was humble, despised, poor, suffering ; he had many trials, he had no friends, no comforts ; he died in poverty ; but His tender loving Master looked upon him with compassion, and sent His angels to carry him to Paradise.

Point 1. The beggar's heart was not taken up with the things of this world or self-indulgence, he was subdued by suffering ; the affliction which he had, was only for a moment compared with the joys of eternity, and it had worked in him "a far more and exceeding weight of glory ;" pain and weariness he endured while on earth, but "the sufferings of this present world are not worthy to be compared with the glory that shall be revealed in us."

Point 2. Think of the love JESUS bore to His suffering servant, how tenderly he was carried to his rest ; and why was this love shown to him ? Because his heart was not absorbed with the cares or pleasures of this world : he was content to be despised by all, save his LORD and Master ; he did not murmur because

his life was not an easy and comfortable life ; he bore the weariness and the want here, knowing it was only to last a short time, and that rest would come. If you are weary or in pain, or have not all the things which seem to you to be necessities of life, be cheered with the thought of Lazarus, for his story was written that you might be comforted.

RESOLUTION.

I WILL try not to murmur if I have to endure the want of love or comfort or luxuries that others have.

PRAYER.

HOLY FATHER, Thou hast blessed the poor ; make me to love whatever Thou mayest give me of pain or weariness or want, so that my body being subdued, I may be able to serve Thee better. For my LORD JESUS CHRIST'S sake. Amen.

SECOND TUESDAY AFTER TRINITY.

MEDITATION CLXI.

" The rich man also died, and was buried ; and in hell he lift up his eyes, being in torments."

PRELUDE.

SUCH was the end of the man who had all in this life that he could wish for. Job says of those who give way to a selfish, luxurious

way of living, "They spend their days in mirth, and in a moment go down to the grave." The rich man's thoughts were too much taken up with this world's good things to have any thought for the world which was to come; he lived for present enjoyment, and cared not what was to be his hereafter.

Point 1. When the rich man was in hell, he saw Lazarus enjoying peace and rest; the poor man whom he had despised was now happy, and he was tormented. He longed now to be where Lazarus was, but it was too late; there is no opportunity for amendment of life, when death has called us away from this world. The rich man asked that Lazarus might be sent to warn his brothers, lest they should come to the same sad end, but even this was not permitted to him.

Point 2. Take warning from this parable, and do not let your heart be filled with the thought or care of any worldly thing. Consider all that you have of food, of clothing, of money, or pleasures to be lent to you by GOD, only to be used by you in moderation and in accordance with the station in which GOD has placed you, and be ever ready to help those that are in need.

RESOLUTION.

I WILL try and not be selfish in the enjoyment of the good things GOD has given me.

Second Wednesday after Trinity. 19

PRAYER.

I PRAY Thee, my FATHER, to make my heart tender towards those who are in trouble or sorrow, and to give me grace so to live that I may be ready to give up all at Thy bidding. For JESUS' sake. Amen.

SECOND WEDNESDAY AFTER TRINITY.

MEDITATION CLXII.

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand."

PRELUDE.

ST. PAUL tells us that we need the armour of GOD, because we have to wrestle not against flesh and blood, but against the rulers of darkness; we need every help that GOD gives to strengthen us for the warfare. Armour is impenetrable; arrows and shots may strike against it, but they cannot go through it. It is of no use to have armour on one part, and to leave the rest of the body uncovered, for wherever the arrows are aimed, they have power to kill; wherefore we must take the whole armour.

of GOD upon us, and then we can stand and face the enemy.

Point 1. The armour is to protect us against the rulers of the darkness of this world ; all that is not of GOD is darkness, for He is light. It is easy to know who are the rulers of the darkness of this world, for if we hold up the light of the Gospel to them we see that they cannot face it. The rulers are those who try to lead others into the dark places where they themselves walk ; they grope about, feeling right and left in the hope of drawing some one into their company, for they think that they shall gain strength by increasing their number. All who are living in neglect of GOD's commands, and teaching others to be careless and sinful like themselves ; who write books containing doctrines that are contrary to the Word of GOD ; who set up a religion and a mode of worship that is not in accordance with GOD's revealed Will : these are the rulers of darkness, and to fight against them we must wear the armour GOD gives to those who ask Him for it.

Point 2. The armour is to protect us in the evil day ; we know not when that may be, for temptation is all around us, and unless we are always guarded, we may be soon overthrown, when we least expect it. The armour is the strength of GOD ; it is His power within us ; it is

Second Wednesday after Trinity. 21

composed of prayer, watchfulness, recollection, steadfastness, holy desire. Against these the rulers of darkness have no power; they cannot face them, because they proceed from the Light, so they are dazzled and flee away. We can all have this armour; it is our will alone which prevents our wearing it. It is sometimes difficult to carry, and so we put it aside and think we will take it up when we need it; but it is then too late, the fiery dart has struck us, and we fall.

RESOLUTION

THAT I will try always to wear my armour, and then I need never fear that I shall be tempted, when I am unprepared to stand against it.

PRAYER.

LORD JESUS, Thou knowest how much need I have of protection from the temptations that are around me; I humbly ask Thee to give me the strength that I need to resist them. Amen.

SECOND THURSDAY AFTER
TRINITY.

MEDITATION CLXIII.

"Blessed be God, Who comforteth us in all our tribulation, that we may be able to comfort those that are in any trouble by the comfort wherewith we ourselves are comforted."

PRELUDE.

THERE is no true consolation but that which GOD gives. The world offers to amuse us when we are in sorrow ; it urges us to seek for pleasure that we may forget our sorrow ; it tells us that it is of no use to make ourselves unhappy, that we should enjoy life whilst we can. For a time the world's way may hide the sorrow that is troubling us, but it is only hidden ; it will come out again with far greater force when the amusement is ended and we are alone. Sorrows are of many kinds, but in them all, there is only One Who can really give comfort.

Point 1. There is the sorrow for sin which makes a deep wound in our heart ; JESUS will heal the wound and will pour in the oil of comfort, for He has been tempted to sin, though He did not yield to it, and He knows that those who love Him must be sorrowful, when they give way to sin.

Second Thursday after Trinity. 23

There is the sorrow that we feel when our dear ones are taken away from us, and we are left lonely and sad ; JESUS will comfort this sorrow as He did that of Martha and Mary when their brother died.

There is the sorrow for those who do not love JESUS ; we grieve because He is slighted, disobeyed, forgotten, despised ; we grieve because they do not know the love of JESUS. He will comfort us in this sorrow, by answering our prayers for them and making Himself known to them.

Point 2. We are permitted to comfort others, but only with the comfort wherewith GOD comforts us. CHRIST'S mission on earth was "to bind up the broken-hearted," as His followers we must do the same ; it should be our great delight to try to give comfort to those who are in any tribulation, for by doing this we may be winning souls for CHRIST. In order to comfort others we must know what are the consolations that JESUS gives to us, and with these we must try to comfort them. There is nothing which unites Christians so closely together as the love of GOD shown to them in time of trouble. Each one of us has the power of giving comfort according to our age or position ; there are the little ones of CHRIST'S fold, who need to be soothed and comforted amidst the little trials of their lives ; one little child may be a very

24 **Second Week after Trinity.**

true comforter to another, and so be fulfilling St. Paul's injunction. And so it is through all the stages of our lives; comfort flows to us from GOD, and we must let it flow through us to others.

RESOLUTION.

TO try this day to find some way of giving comfort to some who need it, either by kind words or deeds.

PRAYER.

O THOU Who art the GOD of love, pour into my heart such ardent love for Thee, that I may be able to show it forth to others by comforting them with the consolation wherewith Thou hast comforted me. For my LORD JESUS' sake. Amen.

SECOND FRIDAY AFTER TRINITY.

MEDITATION CLXIV.

"Let us not be weary in well-doing; for in due season we shall reap, if we faint not."

PRELUDE.

WHEN CHRIST was on earth, He never wearied of doing good; He bore hunger, fatigue, cold, and all, that He might do His

FATHER'S work, and glorify Him on earth. And He bids us not be weary ; He knows how strong is the temptation to give up trying to do right when things are difficult, and obstacles come in our way, and yet He says, "Be not weary in well-doing."

Point 1. How much encouragement GOD gives us to persevere ; He promises that we shall reap if we faint not. And if we are permitted to reap, we shall see the results of all our struggles to overcome weariness, for it is after the corn is planted and watered that the reaper comes to see the results of the trouble he has bestowed upon it, and he reaps the ripened corn and rejoices that it is full-grown and ripe. The due season *will* come to us if we weary not, and GOD will Himself give us the reward that He has in store for us.

Point 1. How easy it is to make excuses for ourselves when we become weary of doing what we know to be right. We shorten our prayers, perhaps because we are tired. Should we feel too tired to join in some pleasure of the world's making? We shorten the time that we usually set apart for meditation, because our thoughts wander and it is difficult to collect them, and we get weary of trying to fix them ; we undertake some good work, such as Sunday-school teaching or district visiting, or reading to some aged or sick person, and we are very zealous about

it for a time, and then we become weary of the monotony, and give it up to try something else. This is not pleasing to GOD, He says we must not be weary in well-doing ; surely this is but a little thing He asks of us. Let us try to show our love to Him, by being ever zealous to do well in His sight.

RESOLUTION.

THAT I will be watchful over myself to find out whether I am growing weary of doing any work that GOD has called me to do for Him.

PRAYER.

I PRAY Thee, my FATHER, to give me a hearty desire to do Thy Will, so that I may never weary of trying to serve Thee. For JESUS CHRIST'S sake. Amen.

**SECOND SATURDAY AFTER
TRINITY.**

MEDITATION CLXV.

" This is the Will of God, even your sanctification."

PRELUDE.

SANCTIFICATION is the work that GOD does in us ; it is very gradual, it is begun

in us at our baptism, it is continued in us, or it is shut out from us according to our desire. If we desire perfection, the work of sanctification goes on in us, till we become more and more holy ; but if we do not desire it, we shall never grow towards the measure of the fulness of the stature of CHRIST. Sanctification involves trouble ; it causes us to endure much, and to give up much.

Point 1. The work of sanctification is done in us by the HOLY GHOST ; it is the purifying influence of the HOLY SPIRIT which drives out from our hearts everything that offends GOD, for to have our hearts sanctified is to have them ready to receive JESUS. There are different degrees of sanctification as there are different degrees of holiness. One star differeth from another star in glory ; some attain to a higher state of holiness than others, and in our FATHER'S Kingdom there are many mansions ; let us try to attain to that mansion where we shall dwell nearest to our LORD.

Point 2. GOD wills our sanctification ; therefore we know that He will help us to attain to it. The means to this are these : loving and fearing GOD, keeping His commandments, accepting the means of grace GOD has given us through the sacraments, and striving to do all things for His honour and glory. If the work of sanctification is not going on in our hearts,

we know it is because we are doing something which is displeasing to GOD, and so He takes His HOLY SPIRIT away from us.

RESOLUTION.

TO try not to do anything that will grieve the HOLY SPIRIT, and so drive Him away from me.

PRAYER.

SANCTIFY me, O my GOD, and I shall be sanctified ; put Thy love and fear into my heart, that it may be a fit dwelling for Thy HOLY SPIRIT, and help me to grow in grace. For my LORD JESUS' sake. Amen.

SECOND SUNDAY AFTER TRINITY.

MEDITATION CLXVI.

"None of those men that were bidden shall taste of my supper."

PRELUDE.

A GREAT supper was made, many guests were invited to come and partake of the feast, everything was ready, and the servants were sent round to tell the guests to come in ; but they did not care to come, but made foolish excuses, and stayed away. This angered the

master of the feast, and he said that none of those who were bidden should taste of his supper, but that he would invite the poor, the maimed, the halt, and the blind.

Point 1. This feast represents the Holy Eucharist, which CHRIST has ordained shall be prepared for us. He is the Master of the Feast ; it is He Who invites the guests, it is He Who is angered when the guests will not come, and it is He Who will send out His servants, the ministers and stewards, to bid those who are poor in spirit, those who feel their weakness and infirmities, to come to the Feast, that they may be strengthened and comforted. CHRIST would not have those partake of His Feast who make light of it, who put off coming till they have finished their worldly business and attended to their own concerns, who are only willing to go to it when they have nothing else to occupy their thoughts and their time, who go to the Feast with but little love for the Master Who has prepared it for them, and with their hearts full of their merchandise, their pleasures, their money. CHRIST will have them leave all and come to His Feast ; He would have them make it the first thought, for by refusing His invitation they are dishonouring Him.

Point 2. There is only one thing that should keep us away from the Feast which CHRIST prepares for us ; it is wilful sin. If we are wilfully



committing any sin we are not fit to be a guest at this Feast, neither are we fit to appear before CHRIST when He calls us hence. Sin is wilful when we are repeatedly committing it without making any effort to give it up, or when we *resolve* to do a wicked action. Apply this to yourself, and see if there is anything occurring in your daily life that you would not like to speak of to GOD when He comes as your Judge, any habit of deceit or untruthfulness, any bitter or uncharitable thought, any self-indulgence, any anger, pride, or envy. If you are indulging in any of these wilfully, without striving to put them away, then you are not fit to be one of CHRIST'S guests at His Feast; but if you have any of these habits, and are striving to put them away, even though you fall into them over and over again, come to the Feast, and CHRIST will welcome you and give you Food that will strengthen your good resolutions, and help you to resist the evil.

RESOLUTION.

TO search my heart well to-day, and see if there is any habit in which I am indulging which is making me unfit to be a guest at my Master's Supper.

PRAYER.

MY heavenly FATHER, look upon me, Thy child, with Thy tenderest pity, and help

me, for I am weak and helpless without Thy support ; give me courage to fight against my evil habits. For JESUS CHRIST'S sake. Amen.

THIRD MONDAY AFTER TRINITY.

MEDITATION CLXVII.

" He that loveth father or mother more than Me, is not worthy of Me."

PRELUDE.

THE LORD our GOD is a jealous GOD ; He spared nothing from us, He gave us His own beloved SON. He requires our first love, our greatest love ; but the text before us shows that love for our parents must come next in our hearts to love for Him, though He says we must not love them more than Him.

Point 1. CHRIST has shown us how we must love our parents by His own example ; it must be an obedient love, for He was subject unto them, even though they were beneath Him in His earthly station, for He was born a King, and they were beneath Him in wisdom. CHRIST'S love for His mother did not cease even when He was bearing intense suffering ; no thought for Himself made Him forget her. He shows us plainly that earthly affections are to

be encouraged, and that He recognises the ties of relationship and friendship, by His tender love for Lazarus and his sisters, and His great love for St. John.

Point 2. We must learn to love GOD, by loving those whom He has given us to be our closest and dearest earthly ties ; we must never let our love grow cold towards our kindred, for if we do, we cannot love GOD ; we must obey meekly, cheerfully, and lovingly those who are in authority over us. CHRIST was more ready to part with His life than to give up obedience : this He showed by His death in obedience to His FATHER'S Will. Let our love be a generous love, let us love our dear ones on earth, because GOD has given them to us that we may love them, and remember that our love for our Heavenly FATHER will be in proportion to the love we have for our earthly parents.

RESOLUTION.

I WILL try to be more loving to those over me on earth, so that I may through them learn to love my heavenly FATHER with greater love.

PRAYER.

O MY GOD, accept all my love, let me keep none of it from Thee ; but in loving Thee

let me love those whom Thou hast given me,
so that through them I may learn to love Thee
better. For CHRIST'S sake. Amen.

THIRD TUESDAY AFTER TRINITY.

MEDITATION CLXVIII.

*"Let this mind be in you, which was also in
Christ Jesus,"*

PRELUDE.

THE mind that was in CHRIST JESUS was the desire in all things to do His FATHER'S Will. Whilst on earth He went about continually working for the glory of His FATHER, and in His heavenly kingdom He is ever interceding for the souls for whom He died, so that they may be brought to love and honour His FATHER. CHRIST is our pattern in all things; therefore we must strive for the mind which was in Him.

Point 1. In order to have this mind, there must be no stopping short; until we have attained all the graces and virtues which GOD requires of us, for to do GOD'S Will as CHRIST did is to use every means that He gives us for our spiritual growth. We must ever remember that we are to grow in grace; therefore we

must never stand still, content with our present attainments, but must be continually striving after the mind which was in CHRIST JESUS.

Point 2. We have been made members of CHRIST, He has called us His friends; we should therefore try to show forth the fruits of this spiritual relationship, by seeking for those virtues which are in the mind of JESUS, and we must show forth our gratitude to Him for this divine union of our nature with His nature by striving to become like Him. In order to this, we must ever be looking up to Him, that we may know Him better.

RESOLUTION.

AS my LORD'S mind was perfect purity, I will try that nothing may enter into my mind that He would not like to find there.

PRAYER.

I BESEECH Thee to give me the mind that was in my LORD JESUS, or that my thoughts may be fixed upon trying to be obedient to Thee in all things. For the sake of Him Who liveth and reigneth with Thee and the HOLY GHOST for ever. Amen.

THIRD WEDNESDAY AFTER
TRINITY.

MEDITATION CLXIX.

"I say, unto you, Love your enemies."

PRELUDE.

WE know that love is the fulfilling of the law, and that the law of love is given us by GOD, love not only to those who are good to us, but love to those who hate us. GOD requires this love of us as a proof of our love to Him, for His SON showed His love for all ; He did not suffer only for the righteous, or for those who treated Him kindly, but also for those who hated Him.

Point 1. We are all children of our FATHER, those who love us and those who hate us are all children of our heavenly FATHER ; therefore the love of the souls of all must be in our hearts. Each one of us has been called from the life of sin in which we were born to a life in CHRIST ; we must not despise any for whom CHRIST has died. What we call our enemies are those who are trying in any way to injure us : some persons are spiteful and try to hurt us because we have more advantages than they have ; some try to injure us by attributing wrong motives to our actions ; some

try to do us harm by tempting us to be careless and irreverent ; and some try to hurt us by scorn and ridicule, if we are trying to live a life closer to GOD than they are. An old divine says we have but one enemy, that is the Devil, by which he means that we are not allowed to treat any one as an enemy except the Devil, and with him we must never be at peace.

Point 2. How are we to show love for our enemies ? CHRIST shows us the way : He came from His beautiful, happy home, from all the glory of Heaven, to become the Son of Man, that He might show forth love to all ; He bore poverty, ill treatment by word and by deed, and while we were all His enemies He died for us ; He came into a world that did not love Him, and to a people who wrongly accused Him and set Him at naught, and yet nearly the last words He uttered were, "FATHER, forgive them." This is the way we must behave to our enemies ; we must pray for them, and then our hearts will be softened towards them, and we must love them, for we have committed them to our FATHER'S care.

RESOLUTION.

TO put away any ill-feeling I may have towards those who in any way vex or hurt me.

PRAYER.

HOLY FATHER, give me a loving and forgiving spirit, that I may be ready to bear with all unkindness and vexations for His sake Who has shown me how I should love my enemies. Grant this, I pray Thee, for JESUS' sake. Amen.

THIRD THURSDAY AFTER
TRINITY.

MEDITATION CLXX.

"Mortify your members."

PRELUDE.

TO mortify is to cause pain ; it is to do something contrary to our natural inclination. We are permitted to enjoy certain pleasures. There are many things which GOD in His goodness provides for us which are a great delight to us, and it is not only lawful to enjoy them, but we should be doing wrong to put them aside, because they are GOD'S gifts to us, and what He gives is good ; and yet we are told to mortify our members, and in order to do this we must deny ourselves some of the good things that are provided for us.

Point 1. The text does not apply merely to pleasures which are unlawful, it means that we must give up that which hinders us more than anything else in our growth towards perfection,

viz. self-love ; it is this which makes us care more for ourselves than GOD. To mortify this, we must be constantly trying to give up something that we like, not merely for the sake of giving some advantage to another, but for the sake of obeying the command to mortify ourselves ; this command would not have been given if it had not been a necessary one. Does it seem a hard command ? it will not be so if you love your LORD.

Point 2. I must practise mortification first in little things, and then I shall not rest contented until I have brought all my members into subjection, so that I may be more like my LORD. I can mortify my desire to speak, when by doing so I should attract praise to myself ; I can mortify myself by giving up something I wanted to do in order to attend to the wishes of some one who wants my attention. I can mortify myself by giving up some books, or some work, to another that I was wishing to have for myself, and if I ask GOD He will show me in what ways I can mortify myself, so as to be the greatest benefit to my soul. Mortification must be borne cheerfully, so as to show that GOD's yoke is easy, and His burden light.

RESOLUTION.

TO give up something to-day, by which I can mortify myself without letting

others see that I am doing so, and this in order that my mortification may be done with a pure motive.

PRAYER.

LORD JESUS, give me the spirit of pure mortification, that I may practise it in spirit and in truth. Amen.

THIRD FRIDAY AFTER TRINITY.

MEDITATION CLXXI.

"Thy Word is a lamp unto my feet, and a light unto my path."

PRELUDE.

WITHOUT the Word of GOD as given us in the Bible, we should be living in darkness. The heathen are often found to be groping about after truth ; they have some faint vision of it, but they have no means of seeing it clearly ; they have no lamp to guide them through the darkness. The Word of GOD is the lamp which shows us where to walk, and it sheds a light around, so that we can see the way, and keep in it.

Point 1. The Word of GOD will show every path in which it is needful for us to walk ; it has a rule, a precept, for every condition of life ; it is so simple that children can understand all that is necessary for them to know, and it is so deep

and full of hidden meaning that the most learned may be satisfied with it. It is the Word given to all who desire to be kept out of danger, the lamp that shows them the safe places to walk in; they must follow no other light, for there is no other lamp that will give a true light. There are false lamps with brilliant colours hung out to attract those who are seeking for some new path to walk in. These lamps are gaudy to look upon, they dazzle the eyes, and they show paths that are full of temptation, paths that look very smooth and easy, with no thorns or briars, no cold blasts of wind, nothing to hurt the feet as they pass along them; but these lamps only burn for a short time; the oil fails, the light becomes dim, and those who follow their light are at length left in utter darkness; they have had all the pleasures of the path without the pain, and now they will have to suffer the pain without the hope of any more pleasure.

Point 2. The Word of the LORD is sure; its lamp shows the path. When pain and pleasure are mixed together the light shines so that we may pass through both unhurt, and at the end the lamp burns more brightly, the light becomes more beautiful, until we are led to the city that has no need of a candle, for the LORD GOD is the light, and we shall dwell there for ever and ever.

RESOLUTION.

THAT I will make some fixed time in every day for reading GOD'S Word, so that I may learn to walk in its safe paths.

PRAYER.

O LORD, open Thou mine eyes, that I may see the wondrous things of Thy law, and may learn each day more of Thy holy Word, that I may be led by it to the safe home Thou hast prepared for me. Amen.

THIRD SATURDAY AFTER
TRINITY.

MEDITATION CLXXII.

*"Whatsoever thou takest in hand, remember the end,
and thou shalt never do amiss."*

PRELUDE.

THESE words of wisdom should be stored in the hearts of all, in order to induce in us right motive for our actions. If we ever keep before us the end for which all our actions should be performed, viz. the honour and glory of GOD, we shall make every action, however simple in itself, a noble one.

Point 1. A habit of keeping silent for a few moments, in order to recollect that we are in the presence of GOD, will be a reminder to us that all we do, must be for His glory. This habit will soon become so easy, that we shall practise it without any effort; it may be done so as never to attract the notice of any one. No one but GOD need know that we are giving these moments to Him; but thus the motive for our actions will be sanctified, and we shall never do amiss.

Point 2. The reason for this remembrance of the end of all our actions is, that we may guard against doing anything from selfish motives, or from the desire of appearing well in the eyes of the world, or even from the desire to benefit our fellow-creatures. These may be actions which are very good in themselves, which are made sinful, or hindrances to our spiritual life, by the motive with which we do them, and this is often so difficult to discover, that unless we are very watchful, Satan will deceive us, by trying to make it appear that we are doing them with a regard to the end, when we are really doing them for our present gratification.

RESOLUTION.

THAT I will try to make it a habit to give a few moments to silence and prayer several times during the day.

PRAYER.

O GOD, help me to fix my thoughts upon Thee, so that at all times I may be ready to offer up my actions to Thy honour and glory. For CHRIST'S sake. Amen.

THIRD SUNDAY AFTER TRINITY.

MEDITATION CLXXIII.

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

PRELUDE.

THE Pharisees and Scribes had been murmuring because CHRIST had sat down with sinners, and had eaten with them. They were proud and haughty, and would not look at, or hold any converse with those whom they considered sinners ; they would not even do a kind act towards them ; so our LORD rebuked them by the parable of the lost sheep, and brought home to them the way in which He would have them treat sinners. If they had lost a sheep, they would go and find it, and would bring it home rejoicing ; so likewise should there be joy over one sinner that repenteth.

Point 1. CHRIST explains to us by this

parable how He left the ninety and nine, by which we understand the angels who needed no repentance, and came to seek the sheep that was lost. That sheep was myself; and when He had found me, He had me washed in the water of baptism and made pure, and He called His friends and neighbours, the other members of His Church, to rejoice by offering prayer and praise for me. And there was also rejoicing in heaven, because one little lamb had been admitted into the fold of CHRIST'S Church, which would have been lost if CHRIST had not come to seek for it. CHRIST sought for me, by putting it into the hearts of those who were responsible for me to have me baptized into His Church.

Point 2. There are Scribes and Pharisees now in heart, and I must be on my guard that I do not err as they did. I must try to bring sinners into the sheepfold, that they may be accepted by the Good Shepherd; I must do this by showing love and kindness towards them so as to win them to CHRIST.

RESOLUTION.

TO try to show my gratitude to my Good Shepherd, for coming to seek for me, by trying to keep within His fold, and by inducing others to enter it.

PRAYER.

GIVE me, O my FATHER, true repentance, so that there may be joy in heaven over me, and keep me safe under the protection of Thy Almighty arms, now and ever. For CHRIST'S sake. Amen.

FOURTH MONDAY AFTER
TRINITY.

MEDITATION CLXXIV.

"He was a good man, and was full of the Holy Ghost."

PRELUDE.

THESE words were said of one of our LORD'S apostles, St. Barnabas, also called the Son of Consolation; the Church sent St. Barnabas to Antioch to teach the people, and so that, by his holy example, they might be won for CHRIST. Antioch was the capital of Syria, a luxurious city, full of heathen wickedness, until after the persecution of St. Stephen, when many Christians fled to Antioch, and by the example of their holy lives the wicked were put to shame, and gave up their evil ways and learned to love CHRIST. To these people St. Barnabas was sent, and it was at this time and in Antioch that CHRIST'S faithful servants were first called Christians; this holy, Christ-like

name was given to them because of their devotedness to CHRIST, and on account of their bright example of holy living.

Point 1. Of St. Barnabas was said all that a Christian could desire, "A good man, full of the HOLY GHOST." How much does this imply! such purity, such single-mindedness, such faith; "full of the HOLY GHOST,"—there was no room in his heart for evil, it was filled with the SPIRIT of GOD. St. Barnabas was a man like ourselves; he lived, as we do, in a world with sin all around him; he had before him the fear of death for his Master's cause; he lived at a time when Satan was doing his utmost to prevent Christians from following the Man of Sorrows, by putting before them all the luxuriousness of heathen living and the wicked pleasures of a voluptuous life; and yet it is recorded of this saint, that he was full of the HOLY GHOST. Let this be our encouragement to try to follow his example.

Point 2. This good man was chosen to go to confirm the faith of those new Christians who were in Antioch. His heart rejoiced when he found how much "grace" there was amongst them; and now we see how much one Christian man can strengthen others, for we are told that after St. Barnabas went to Antioch much people was added unto the LORD. By our example we may be permitted to strengthen our fellow-Chris-

Fourth Tuesday after Trinity. 47

tians; let us try to live so that our lives may be bright examples of the power of the indwelling of the HOLY GHOST in our hearts.

RESOLUTION.

I WILL be very careful that I do not do anything that will hinder others from trying to live the life of Christians.

PRAYER.

HOLY FATHER, I pray that Thou wouldst give me grace to follow the example of Thy apostle St. Barnabas, that I may by my example induce others to follow my LORD and SAVIOUR JESUS CHRIST. Amen.

FOURTH TUESDAY AFTER TRINITY.

MEDITATION CLXXV.

"Thou hast not lied unto men, but unto God."

PRELUDE.

LYING lips, we are told, are an abomination unto the LORD; therefore was it that Ananias and Sapphira were struck dead, for they had not lied unto men but unto GOD. Untrue words are said to men, but the sin is against GOD. Ananias and Sapphira sold their possessions

that they might have the money to give to the apostles for the use of the Church. The action was good, but they added to it deceit and untruthfulness; they laid the money at the apostles' feet, as if it had been the whole price they had obtained, and they kept back part of it, and so they acted as well as spoke a lie. For this they were struck dead.

Point 1. Ananias and Sapphira had no time for repentance; so great did GOD consider their guilt, that their punishment was sudden death. How many of us have deserved the same punishment! but GOD in His mercy has spared us. We do not know if He will spare us the next time we say what is not true, for He has given us time to learn how wicked it is to be untruthful. Deceit is the forerunner of untruthfulness; it is because we wish to deceive that we say what is not true.

Point 2. Although we must take warning by the awful punishment inflicted upon Ananias and Sapphira for their sin, we must not let the fear of punishment be our only motive for being truthful; we must hate untruthfulness because it is hateful to GOD; we must be very watchful over our tongues, for lying words are very slippery, they come out of our mouths sometimes before we are fully aware that they are there. If the heart incline towards evil the mouth will utter evil things; it is better never to speak at

Fourth Wednesday after Trinity. 49

all than to say what is not true ; therefore in time of temptation remember this, if we are afraid to say what is truthful, it is well to be silent, but better still to speak the truth boldly.

RESOLUTION.

THAT I will examine myself carefully as to my words, to see if I have in any way erred from the strict truth.

PRAYER.

SET a watch, O LORD, before the door of my lips, lest I say anything which is not true, and give me the spirit of truthfulness that I may love it. For my LORD JESUS' sake. Amen.

FOURTH WEDNESDAY AFTER TRINITY.

MEDITATION CLXXVI.

" With honey out of the rock should I have satisfied thee."

PRELUDE.

IN the Psalm from which this text is taken, David tells us of the disobedience of the people, who would not praise GOD for His good-

VOL. II. D

ness towards them ; therefore they were given up to their own ways. Yet if they had hearkened unto Him He would have satisfied them with honey out of the rock. We know that a rock is hard, and to our outward sense it does not seem possible that anything can come out of it, but the word is used very often in the Bible as a metaphor to show that with GOD nothing is impossible, and that out of what seems to us dryness and barrenness, He can bring oil.

Point 1. There are some persons who see no beauty in anything, and there are others who see beauty in everything that is around them ; for though the object may have no outward beauty, they see through it the wonderful works of GOD'S Hand, and to them it pours out oil. There are stones which we pick up on the sea-shore which to some have no beauty in them, but others will collect them and have them polished, and thus bring out all the veins of beauty with which they are marked, and the more highly they are polished the more beautiful they will appear.

Point 2. Let us try to apply this to ourselves. The rock is the heart of man before it has been touched by the influence of the HOLY SPIRIT. If the heart is disobedient it is hardened against GOD ; it gives no sweetness, it is dry and barren, it is constantly keeping back the honey that would flow from it, and it becomes more and

Fourth Wednesday after Trinity. 51

more hardened. And yet GOD has said that He would feed it with honey, with everything that is pure and sweet; and still there are hearts which refuse to be fed, and which cause our LORD to grieve over them and to say, "O that my people had hearkened unto Me; with honey out of the rock would I have satisfied them, and made their hard heart to pour out sweetness." GOD can bring honey out of our hearts, no matter how hard they may have been, if we will only yield ourselves up to be acted upon by Him. Let Him bring forth the sweets in us; do not check the honey that is ready to flow, but thankfully accept the sweet gifts that GOD is ready to give you.

RESOLUTION.

THAT I will try to keep my heart ready to be fed with the helps that GOD vouchsafes to me, so that it may not be hardened against Him.

PRAYER.

LET me not grieve Thee, my heavenly FATHER, by refusing to be fed with the honey that Thou hast promised to those who are obedient to Thee; and I pray Thee that Thou wouldest soften my heart so that Thy precious gifts may flow into it. For JESUS' sake. Amen.

**FOURTH THURSDAY AFTER
TRINITY.**

MEDITATION CLXXVII.

"Praise the Lord, O my soul, and forget not all His benefits."

PRELUDE.

PRAISE is the worship of angels ; praise is the outpouring of all thankful hearts ; David rejoiced in singing praises, and it is recorded of all GOD'S saints of old, that the singing of praise formed the greater part of their worship. David says, "Praise the LORD, and forget not all His benefits," for praise emanates from thankful hearts ; an unthankful heart has no desire to give utterance to praise.

Point 1. The worship in our everlasting home will be all praise ; we shall not need to pray for forgiveness, to pray for temporal wants, or for protection, for we shall have all we can desire, and our only worship there will be songs of praise. We must learn to sing praises here, so that our voices may be attuned to sing in heaven.

Point 2. We are always ready to ask GOD for all we want ; we tell Him of all our sorrow, our difficulties, our temptations, and we know

that in His tender love for us He is ever ready to listen, He is never weary. How different is His patience from ours ! we very soon grow weary with hearing of others' troubles, and we are glad when they turn to something cheerful. Shall we not try to be generous to our GOD, and sing praises to Him, not merely because of the benefit we receive from Him, but because He is worthy to receive honour and praise ? We should make praise a part of all our devotions ; let our first waking thoughts be of praise ; give to GOD the offering of praise as your morning sacrifice, so that it may be a pure offering.

RESOLUTION.

I WILL try to learn one of David's psalms of praise, so that I may be able to say it when I first awake.

PRAYER.

HOLY FATHER, teach me to sing praises with a pure heart, that my offering of thanksgiving may be acceptable unto Thee. For my LORD JESUS' sake. Amen.

FOURTH FRIDAY AFTER
TRINITY.

MEDITATION CLXXVIII.

"When ye fast, be not as the hypocrites . . . But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father, Which seeth in secret."

PRELUDE.

OUR LORD speaks of fasting as a necessity, and He shows us that it may be done either for our injury or for our good, according to our mode of fasting; the Church ever since its foundation has held fasting to be necessary, and this rule has been kept by some of its members, through all the ages since our LORD was on earth. The Church has appointed certain days when fasting is to be observed, so that we have no difficulty about choosing fixed times for ourselves, though there are other times when fasting is good; but in this we must be guided by the example of those of whom we read in the Bible. David fasted while his son was sick; Moses fasted forty days on Mount Horeb; Elijah fasted forty days; and above all we have the highest example, that of our LORD's fast.

Point 1. Fasting is contrary to our natural de-

sires; we do not like it, because it involves some little bodily pain ; we cannot fast without self being in some way affected, and the more we love self, the greater will be our difficulty in fasting, and the more we shall be tempted to put it aside. We are not to strive to fast as our LORD did, for His was a supernatural fast, and so was that of His servants Moses and Elijah, who also fasted forty days ; but the fasting that is required is just as much as our bodies are able to bear, and it is to be exercised according to the measure of the object we wish to attain.

Point 2. Fasting is to subdue our bodies, so that they being brought into subjection, our souls may be free from their bondage, and be made more capable of receiving the impression that GOD would stamp upon them. Thus fasting must be a part of penitence, for if we do not subdue our bodies we cannot feel really humbled. Our LORD fasted that He might gain strength for His great trial, and we must fast as a help towards resisting temptation and a preventive to self-indulgence, and also we must fast because our LORD has commanded us to do so. If you are doubtful as to the best method of fasting, in your own particular case, ask the counsel of Him, Whom GOD has appointed to instruct you in all things concerning your soul's welfare, and He will help you to discern in what way you can fulfil this command with the most advantage.

RESOLUTION.

THAT I will keep the fasts appointed by the Church, as far as I am able to do so, and I will seek for other opportunities also of obeying my LORD'S commands.

PRAYER.

O THOU Who didst fast forty days and forty nights for me, give me a desire to follow Thee as much as through the weakness of my flesh I am able to do, so that by subduing my body I may be more like unto Thee, Who livest and reignest with the FATHER and the HOLY GHOST, now and ever. Amen.

**FOURTH SATURDAY AFTER
TRINITY.**

MEDITATION CLXXIX.

"Hezekiah received the letter from the hand of the messengers, and read it, and went up unto the house of the Lord, and spread it before the Lord."

PRELUDE.

A GREAT trouble had come upon Hezekiah and upon his people ; Sennacherib had

invaded his kingdom, and sent Rabshakeh to try to persuade the people by false promises and by wicked threats to revolt against their king. When Hezekiah first heard of this, he covered himself with sackcloth, and went up to the House of the LORD, that he might put the matter before GOD. After this he received a letter telling him that the threat of Sennacherib would be carried out ; this letter he spread before the LORD, and the reward of his faith and trust in GOD was, that the LORD stayed the hand of Sennacherib, and the city was saved.

Point 1. Hezekiah showed his faith and trust in GOD by at once going to His House, there to ask that the evil which was about to come upon him and his people might be averted. This great king humbled himself by putting on sackcloth ; he knew he was not worthy to approach GOD, until he had by the outward mark of penitence and humility shown that though he was a mighty man, and greatly esteemed by his subjects, he had no power but that which GOD gave him. We see also by the details given of his spreading his letter before GOD, that it was his custom to put even every temporal matter before the LORD.

Point 2. Let us take example by Hezekiah, and whenever any trouble is before us, let us humble ourselves, and let us go to GOD'S House and

there ask Him for the help we need to carry us through it ; or if unable to do this, let us go to our own room and there place ourselves in GOD's Presence, and put the matter before Him. We must not think anything too small a matter; GOD orders every detail of our life and the lives of those around us, for not even a sparrow falleth to the ground unheeded by Him. It is because we will not trust GOD in little things that we so constantly act contrary to His ways. Try to make a habit of asking GOD to guide you in whatever you may be doing, and then He will put you in the right way, and if it be for your good He will prosper you.

RESOLUTION.

I WILL ask GOD to go before me in all my actions, so that I may be sure of doing what is right.

PRAYER.

ALmighty GOD, increase my trust in Thee, so that I may ever be ready to leave all things in Thy hands, knowing that Thou wilt order everything for my good. Grant this for CHRIST's sake. Amen.

FOURTH SUNDAY AFTER TRINITY.

MEDITATION CLXXX.

"Judge not, and ye shall not be judged."

PRELUDE.

OUR heavenly FATHER has given all judgment to His SON ; He only is permitted to judge. If we judge each other, we are trying to do what is contrary to GOD'S command, for He has said, "Judge not." We shall all appear before our Judge at the end of the world ; until then there is to be no judgment given upon earth.

Point 1. GOD permits us to see His justice in commanding us not to judge one another, for we cannot tell how much our neighbour may have striven to conquer the sin for which we would judge him, therefore our judgment could not have been a just one ; but GOD, Who knows all things, is perfect justice, and is alone able to judge us. If we judge one another, we shall be judged with the same judgment wherewith we judge ; that will be our punishment. This is GOD'S Word, we cannot alter it ; it is a terrible thought that if we have judged our neighbours wrongly, no more mercy will be shown to us than we have shown to them.

Point 2. Be careful that in conversation you do not say anything that will cast a slur upon your neighbour's actions, on his character, or, without intending to be his judge, you may so condemn him as to make him appear to disadvantage in the eyes of others. When tempted to accuse another of a fault, first consider whether you are quite free from it yourself, and this consideration will check the words of condemnation which you were about to utter. In all our intercourse with others we must beware of passing a sentence upon any one because they may seem to our imperfect eyes to have acted in a way which we think is not right.

RESOLUTION.

THAT I will search for my own faults, and try to be lenient to those of others.

PRAYER.

ALMIGHTY GOD, let me not fall into the sin of judging others, but help me to search out my own faults, so that I may seek for pardon while I have time to repent. For JESUS CHRIST'S sake. Amen.

FIFTH MONDAY AFTER TRINITY.

MEDITATION CLXXXI.

"Give an account of thy stewardship."

PRELUDE.

GOD has made us all stewards. The office is one of responsibility ; in temporal things a steward is chosen to look after the property of his master, everything is intrusted to his care, and from time to time he has to give an account of how he has spent his master's money and arranged his goods. GOD applies the term steward to us, for He has intrusted to us the care of goods temporal and spiritual, and for all these we shall have to give an account.*

Point 1. The temporal goods of which GOD has made us stewards are, talents, money, land, clothing, books, and such like things. For each we are answerable, they belong to our Master ; He allows us to use them, to arrange them, to order them according to the way that will conduce to His honour, and in using them rightly we are also benefiting ourselves, for a faithful and good steward is sure of a high reward.

Point 2. The spiritual goods that our Master intrusts to us are faith, hope, and charity, and

all other virtues that come from Him, and for these we shall also have to give an account. There will be no means of avoiding this ; if we have been faithful in our stewardship, we shall have nothing to fear, but if not, the day of rendering an account will be a dreaded one to us. If up to the present time we have not been faithful, if we have wasted any of these goods, we must ask for pardon and begin afresh from this day, for GOD still gives us time to become better stewards, though we do not know how long the time may last.

RESOLUTION.

TO think what are the goods for which I am responsible, and to try to find out whether I have wasted any of them.

PRAYER.

FORGIVE me, O my FATHER, for having wasted some of the goods which Thou hast intrusted to my keeping, and make me resolute for the future in being more watchful over them, so that they may be used only for the honour and glory of my LORD JESUS CHRIST. Amen.

FIFTH TUESDAY AFTER TRINITY.

MEDITATION CLXXXII.

"Let your light so shine before men, that they may see your good works, and glorify your Father Which is in heaven."

PRELUDE.

IF we have light in us, it must come from GOD, for He only can illuminate us, therefore the light that must shine before men is the brightness of GOD's Image upon us ; with this light our good works are to be seen of men, in order that through them GOD may be glorified.

Point 1. GOD's likeness is impressed upon all His creatures ; upon some it shines with brightness like the sunlight that streams on a dark wall, and without it there would be an utter blank, but with it the dark place is made bright ; upon some it appears only as a shadow, there is something which hides the full brightness from being visible ; in others the likeness is altogether marred, and there is nothing but the blank surface. The face of a good man is a beautiful thing to behold, and we cannot fail to see his good works, because he does them for GOD's glory and not for his own glorification, and he is anxious to show forth GOD's

brightness, so that others may be attracted by it.

Point 2. Our good works must only be made known, inasmuch as they show forth GOD's glory. We are not to be ashamed of letting others see the good works of GOD in us ; it is a false appearance of goodness that makes us sometimes try to hide from others the good that GOD has wrought in us. Some persons are afraid to own even that they pray, for fear of being thought anxious to appear religious ; whereas if they let others see, by the brightness of their lives, that all they do is begun and ended with prayer, their light would be shining before men, and they would be thus glorifying their FATHER Which is in heaven.

RESOLUTION.

TO try to live so that GOD's Image may shine as a bright light in my face, by my being cheerful and contented at all times.

PRAYER.

LIGHTEN me, O my FATHER, with the brightness of Thy Image, and let it shine forth to others, so that Thou mayest be glorified in me. For CHRIST's sake. Amen.

FIFTH WEDNESDAY AFTER
TRINITY.

MEDITATION CLXXXIII.

"Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God."

PRELUDE.

OUR LORD was sitting in the midst of His disciples teaching them, when some mothers drew near to Him, with children in their arms, asking Him to bless them. The disciples were not pleased that their Master should be interrupted, and they would have sent them away; but JESUS said, "Suffer the little children to come unto Me, and forbid them not." JESUS loved them for their innocence and simplicity, and said that of such was the Kingdom of Heaven.

Point 1. JESUS desired to have these children brought to Him that they might be taught to know and love Him; He showed His disciples that if they would inherit the Kingdom they must become like these little children. This must have been difficult for them to realise at that time; but during their lives they must have become imbued with the lesson then taught them, for it was only by accepting the

Word of GOD in childlike faith and obedience that they could fulfil their Master's Will.

Point 2. We must love little children, because CHRIST suffered them to come near to Him, and He laid His hands on them ; we must be careful we do not do anything to hurt any of these little ones, for they are JESUS' especial care, and we must try to be like them, for they are simple in heart, pure and innocent. They love those who teach them and those who reprove them ; they do not seek for notice and praise ; their lives are happy, because they are full of trust ; and though they have their little sorrows and their little cares, they are not weighed down by them, but quickly rise to their former joyous life.

RESOLUTION.

I WILL try to be as a little child before GOD, and learn of Him in meekness and simplicity.

PRAYER.

THOU, O GOD, art my FATHER ; make me as one of Thy loved children ; suffer me to come near to Thee, that I may feel the power of Thy Hand over me. For my LORD'S sake. Amen.

FIFTH THURSDAY AFTER
TRINITY.

MEDITATION CLXXXIV.

*"I have a baptism to be baptized with, and how am I
straitened till it be accomplished!"*

PRELUDE.

JESUS is speaking of His Passion ; He calls it a baptism, because His precious Blood was to be poured forth like water. JESUS was straitened, that is, He was eager for this baptism, although it would cause Him much suffering ; it was His love for us that made Him long to suffer for us, for it was ordained by His FATHER that through suffering He should redeem us.

Point 1. GOD has not called us to the same baptism wherewith our LORD was baptized, but He has made us sharers of this baptism of suffering, and He wills that without some of this suffering we shall not be perfected ; we must suffer in this world if we would have the joys of heaven. Our LORD has ascended there with His Body that suffered ; we can only ascend there with our bodies purified by suffering.

Point 2. Let us try to rejoice in suffering ; it is not a hard thing, for it comes from JESUS. If man had the power of inflicting suffering at his pleasure, it would indeed be a hard thing to bear ; but he is only permitted to hurt us inasmuch as GOD allows him to do so, and all suffering, whether of mind or body, comes to us through JESUS, Who knows what pain is, and would not give it to us to bear if it were not to make us more fit to dwell with Him. If JESUS did not love us, He would not let us share His sufferings ; suffering is a mark of His love. If this is difficult for you to realise, try to bear any pain or weariness with patience for His sake, and you will soon learn the sweetness of His love.

RESOLUTION.

THAT I will try to be patient under pain or weariness, because of my love for JESUS.

PRAYER.

LORD JESUS, so make me to love Thee, that for love of Thee I may learn to bear with patience all that Thou wouldst have me suffer. Amen.

FIFTH FRIDAY AFTER TRINITY.

MEDITATION CLXXXV.

"He entered into a certain village: and a certain woman named Martha received Him into her house. And she had a sister which also sat at Jesus' feet. But Martha was cumbered about much serving."

PRELUDE.

THE history of these sisters speaks to us of much zeal and love. Our LORD commended Mary, because she sat at His feet and listened to His words; He reproved Martha, not because she had taken trouble to prepare a welcome for Him, but because she had been too much troubled, over careful; she had let it occupy her so fully that she had no time for listening to His voice as He sat and talked to Mary.

Point 1. Think of the happiness of Mary, sitting at JESUS' feet gazing into His beautiful face, listening to His tender words; how precious those words must have been, how full of gladness must her heart have been when she heard her dear LORD say that the good part which she had chosen should not be taken away from her!

Point 2. Now think of Martha; she also was full of love for JESUS, otherwise she would not

have taken so much trouble to prepare a welcome for Him. It was by reason of her love for Him that she was so anxious to have all things made ready to welcome so great a Guest ; it was because she loved Him that she ventured to ask Him if He did not care that her sister had left her to do all the preparation alone ; but there was something wanting in Martha's love, and although JESUS was all love and kindness to her, which He showed by repeating her name, Martha, Martha, and by the gentleness of His reproof, yet He did reprove her, and told her that one thing was needful. Mary had shown that she cared more for His words than anything else ; she had shown her devoted love for Him by sitting at His feet and listening to His voice. Martha was so cumbered about making outward things ready for Him, that she had forgotten the silent waiting for Him to speak to her, which is the worship He likes to have ; and so our LORD told her that Mary had chosen the good part. Surely Martha never forgot this rebuke, but learned from it that although it is necessary to fulfil the daily avocations of life, yet they must not engross the mind, nor occupy the time which should be spent at JESUS' feet.

RESOLUTION.

TO try to sit like Mary at JESUS' feet, and listen to His words.

PRAYER.

LORD JESUS, speak to me, that I may hear Thy voice; let me sit at Thy feet and humbly adore Thee, that I may, like Mary, learn to choose that good part which none can take away. Amen.

FIFTH SATURDAY AFTER
TRINITY.

MEDITATION CLXXXVI.

"He went out and departed into a solitary place, and there prayed."

PRELUDE.

OUR LORD had been teaching and preaching; He had been calling Simon and Andrew to be His disciples and to follow Him, and also James and John; He had cast out an unclean spirit from a man in the synagogue; He had raised up St. Peter's mother-in-law, and up to a late hour many diseased had been brought to Him to be healed, so that all His time had been fully occupied, and He rose very early in the morning, and went into a solitary place, and there prayed.

Point 1. Daily duties must be performed; no trouble must be spared to feed the sick, to teach the ignorant; no time must be wasted, for every moment is precious, and when it is gone

it cannot be recalled. And in the midst of this busy life there must be found a time and a place for retirement and prayer. Our LORD felt the need of it when He was living a busy, active life on earth. Do you think we can do without it? It is necessary for those who live a busy life in the world, whether in the highest station or the lowest; the toiler in a factory needs this time and place for retirement, and so does the man of intelligence whose time is constantly occupied for the good of his fellow-creatures.

Point 2. How can this time and place be obtained? There is one rule which is suitable for all alike, only we must remember that to whom much is given, of him much will be required. The one rule for all is this: Never undertake anything that will so shut up your heart that GOD cannot enter; and if there is room for Him in it there is always a place of retirement, and as time belongs to Him, He will give it for the purpose of prayer wherever it is asked for. Thus, in the midst of the busiest life, if we try to raise our thoughts upwards, and offer up all our actions to Him, He will accept the effort, and bless it to us. But of some more than this is required. All are not called to a busy life; some are called to a life of seclusion, so that they may spend their time in prayer and in intercession for those

who are not able to pray for themselves ; and some are called to the more ordinary routine of daily life, and of these it is required that an especial time and place shall be appointed for solitude and prayer. Judge for yourself what GOD requires of you, and do as He suggests to you.

RESOLUTION.

THAT I will make a rule, by which I can keep a certain time for retirement and prayer.

PRAYER.

HOLY FATHER, make me love to be with Thee in retirement and prayer, and help me to keep my heart ready to rise to Thee, even whilst I am occupied with the necessary duties of life, so that at all times I may recollect that Thou art with me. I ask Thee to grant this for JESUS' sake. Amen.

FIFTH SUNDAY AFTER TRINITY.

MEDITATION CLXXXVII.

"Be courteous, not rendering evil for evil, but contrariwise blessing."

PRELUDE.

COURTEOUSNESS is one of the marks by which we may know those who live in the fear and love of GOD; it is not like a natural gift, it follows closely upon goodness. A really holy man must be a courteous man; and the more holy he is, the more courteous he will be, not only to those he likes, but to all; the peasant may be as courteous as the king, and amongst the very poorest of GOD's creatures there is sometimes found a courteousness which at once strikes us, because we feel that it comes from a habit of living in close communion with GOD.

Point 1. Courteousness is the opposite of an unforgiving spirit; to render evil for evil would make us hard, uncouth, overbearing; to speak angry words in answer to those spoken to us, is to render railing for railing, and this will make us rude in manner, for angry words cannot be uttered by the mouth without also being expressed by the body.

Point 2. By our outward manner we show to the world what is the usual course of our life. The Blessed Virgin is presented to us as our model for gentleness, courteousness, and calmness; seek to be like her. Let peace and rest be expressed by courteousness to all around you, and this will often have a power for good over those who would not listen to our words. That it is necessary to be courteous we know, for GOD, speaking by the mouth of St. Peter, exhorts us to be so.

RESOLUTION.

I WILL try to be courteous in my manner to all, and will check any desire to speak roughly or hastily.

PRAYER.

ALmighty FATHER, I pray Thee to give me a forgiving spirit, so that I may not render evil for evil, and I humbly ask that Thou wouldest help me to be gentle and courteous to all. For my LORD'S sake. Amen.

SIXTH MONDAY AFTER TRINITY.

MEDITATION CLXXXVIII.

"Thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways."

PRELUDE.

ST. JOHN the Baptist was more honoured than any other man, for he was chosen to be the messenger of the expected Saviour. He was a prophet, and more than a prophet; he was the first on earth who acknowledged CHRIST to be the SON of GOD. It is said of St. John that he grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

Point 1. St. John's character is expressed in these words: "The Hand of the LORD was with him;" it was the LORD'S Hand that upheld him during his life in the wilderness whilst he was waiting for the time when the Messiah should show Himself to the world. He was to be His forerunner, and prepare the way before Him. His garment was camel's hair, with a girdle round his waist, his meat locusts and wild honey; he waited patiently in the wilderness apart from all he loved, apart from the busy

world, contemplating GOD and the work He had given him to do.

Point 2. St. John is the first that we hear of in the Bible who led a life of seclusion ; he was a type of the contemplative life which so many have tried to follow. The object of this life of retirement from the world, this self-denial, this hardness of living, was to prepare him for a great work, the work of preparing men's hearts for CHRIST and making Him known. We know that GOD approved his mode of living, or He would not have allowed this His chosen servant to carry it out ; but GOD does not call all to this. St. John the Baptist had an especial call to this life, and those who desire to follow him into the wilderness or into retirement must be assured that it is the especial life to which GOD has destined them, the life for which they were born.

RESOLUTION.

TO love this holy saint, and to remember the warning voice of his preaching, so that I may make ready for the Advent of my LORD.

PRAYER.

GIVE me, O LORD, some of the courage of St. John, that I may at all times be ready to do my LORD's work, whatever it may be. For JESUS CHRIST's sake. Amen.

SIXTH TUESDAY AFTER TRINITY.

MEDITATION CLXXXIX.

"The Angel of His Presence saved them."

PRELUDE.

OUR loving FATHER has given us His dear SON and the HOLY COMFORTER to help us on our journey through this land to the Heavenly City, and He has appointed His courtiers, the angels, those who live nearest to His throne, to minister to us continually. Isaiah, in speaking of the mercy of CHRIST to His Church, says, "I will mention the loving-kindness of the LORD . . . in all their affliction He was afflicted, and the Angel of His Presence saved them."

Point 1. The angels are always ready to do the bidding of their King; He bids them watch over us in childhood, for He says their angels do always behold the face of our FATHER Which is in heaven. They are around us to strengthen us in times of temptation; they sorrow when we sin, for they rejoice over us when we repent, and they bear us up when trials are heavy upon us. The Bible tells us we must be reverent in our ways because of the angels. When we sing the Holy! Holy!

Holy ! we are joining in the angels' song, and we believe that they take part with us in offering up our sacrifice of praise and prayer, for we say, "Therefore with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious Name."

Point 2. We cannot see the angels, they are hidden from our eyes, they cover their faces with their veils ; but we know as truly that they are surrounding us as did Elisha's servant, whose eyes were opened and he saw them. We must try to feel their presence to be ever near, for this thought will cheer us often when we feel tempted to be weary of trying to do right, and a sense of loneliness comes over us ; for there are times when our spirits fail, and we think we will give up the struggle and go the way of those who take their ease in this world and have no thought beyond it. At such times think of the cloud of witnesses who are hovering all round you, ready to take your hand and lift you up out of your loneliness.

RESOLUTION.

WHEN I feel lonely and downcast and weary by my many falls, I will think of my guardian angel who is ready to bear me up, and will be thankful to my GOD for allowing me to have his protection.

PRAYER.

HELP me, O my FATHER, so to live, that I may not grieve the holy angels or drive them away from me ; and when Thou callest me to walk through the valley of the shadow of death, may they be with me, as they were with my dear SAVIOUR, and may they carry me safely to His arms. I ask this for His sake. Amen.

SIXTH WEDNESDAY AFTER
TRINITY.

MEDITATION CX.

" Then opened He their understanding, that they might understand the scriptures."

PRELUDE.

THE gift of understanding is one of the fruits of the SPIRIT ; it is not faith, though that we must have, before we can understand ; it is something that is above nature, it is an especial gift. By faith we believe what is written, by understanding we realise what is written. Unless GOD gives us understanding, the Bible is a sealed book to us, it just shows us what is on

Sixth Wednesday after Trinity. 81

the surface ; but if we have understanding, we see through the surface and reach the hidden meaning. When the Eunuch read the fifty-third chapter of Isaiah he did not understand it, until the Deacon explained it by the power of understanding that GOD had given him.

Point 1. We can each of us, young or old, have this gift if we desire it, though we may not all have it in the same degree. To those who live in closest communion with GOD He reveals more of His holy Word than to those who only search His Word at such times when by sickness or any other cause they have especial leisure to do so ; but He does not refuse the gift to any. Take any chapter in the Bible, pray for the spirit of understanding, ponder over it carefully and reverently, shut out of your thoughts everything that will disturb you, try and apply the words to your own heart, and see what GOD will reveal to you ; it may not be any great mystery, but it will be something that strikes to your own heart, which you have not before realised. Remember that if you get no good from reading the Bible the fault is with yourself.

Point 2. The Word of GOD should be our household treasure, our most valuable possession ; we cannot steer our way through the world without it, any more than a captain can steer

his vessel without the aid of the compass. Is it prized by us as much as it should be? is it the book we care most to read? or do we only take it up when weary with everything else, or do we read it merely as a duty? this is not to love GOD'S Word. There are some persons who can readily repeat the words of the Bible from memory, and who would on no account miss reading a portion of it daily, and yet they may never have come to the understanding of it, because unless they read it prayerfully and with great reverence GOD will not reveal to them the many things that they should apply to themselves. Strive to read with the understanding that GOD will give you if you ask for it, and then you will be able to say with David, "O how I love Thy law; in it is my meditation all the day."

RESOLUTION.

THAT I will never read the Bible without first, by an act of prayer, placing myself in the Presence of GOD, and asking Him for the grace of understanding.

PRAYER.

O MY GOD, let Thy Word be dearer unto me than thousands of gold and silver, and teach me to seek for the truth that is in it,

that feeling my own darkness I may seek light from Thee to read it aright. For my LORD'S sake. Amen.

SIXTH THURSDAY AFTER TRINITY.

MEDITATION CXCI.

"Five of them were wise, and five were foolish."

PRELUDE.

THIS parable tells us of ten virgins who went forth to meet the bridegroom ; five of them took oil in their lamps, and five took no oil. The bridegroom tarried till night ; then there was a cry made, "He cometh !" and the virgins arose, and trimmed their lamps. And those who had no oil asked the wise to give them some, but they said, "Not so, for fear there should not be enough for us and for you ; go and buy." Whilst they went to buy, the bridegroom came, and they were too late ; the door was shut against them.

Point 1. All these virgins had the same gifts, the same capabilities ; they each knew what was required of them, but five of them had merely the outward show of being ready for the bridegroom ; they carried their lamps, but they

had no oil, and they thought they could get what they wanted from the five whom they knew were ready prepared. So it is with Christians now: some make a profession of being earnest and devoted; they go to church, they read religious books, they live what is called respectable lives, they do nothing which might cause their neighbours to suspect that theirs is merely the outward form of religion, they walk side by side with other Christians, who appear much the same as themselves, they even go to meet their heavenly Bridegroom at the feast He prepares for them; but when they are put to the test by trials, by difficulties, by sorrow or sickness, they are found to have no oil in their lamps. They ask their friends to give it to them, but it is too late; the Master calls them, but they are not ready; the door is shut, and they are left outside.

Point 2. How sad it would be if we were found without any oil when our heavenly Bridegroom calls us! There is plenty to be had for all of us. We must at once find out the kind of oil that will make our lamps burn the brightest; it must be composed of watchfulness, preparedness of heart, patience, endurance, the brightness of the gifts of the HOLY SPIRIT. And our lamps must be filled, so that there will be no room for anything else in them, and also at they may continue to burn as long as the

Bridegroom tarries, for we know not at what hour He may come.

RESOLUTION.

I WILL at once try to fill my lamp, so that I may be sure that it is ready at whatever hour it may be needed.

PRAYER.

ALMIGHTY FATHER, Who hast ordained that the Bridegroom shall come when we least expect Him, let me, I pray Thee, be amongst the wise virgins who are ready to go forth and meet Him, Who is my LORD and SAVIOUR. Amen.

SIXTH FRIDAY AFTER TRINITY.

MEDITATION CXCI.

"The ship was in the midst of the sea, tossed with waves."

PRELUDE.

JESUS had told His disciples to get into a ship and go to the other side of the lake of Galilee, whilst He went up into a mountain apart to pray. And whilst He was there He saw the ship in the midst of the sea and tossed

about with the waves ; He therefore walked across the sea and went to His disciples, and when they saw Him they were afraid and said, "It is a spirit ;" but He said, "It is I ; be not afraid."

Point 1. JESUS had compassion on the poor men who were in the ship, but He did not go to them at once, He allowed them to be tossed about all night ; He tried their faith by letting them be in distress and difficulty, and when He did come, they were afraid, for they had been mistrustful of His power, and so they did not recognise Him, but He reassured them by His voice and helped them out of their difficulty.

Point 2. GOD often allows us to be in sorrow and difficulties of many kinds ; one thing after another sometimes comes upon us, and we seem to be almost overwhelmed ; we pray to Him for help, and He seems not to heed us. Our hearts fail, and we begin to think it is of no use to trust to Him ; and then our hearts become callous, so that, when He speaks, His still small voice is scarcely heard, though our conscience is aware that something is touching it ; but we are afraid to listen, thinking it is a spirit, or a mere fancy, whereas it is the Presence of GOD with us, which we do not recognise. Take courage, and do not give way to the temptation of thinking GOD has forgotten you ; He will as

assuredly come to you as He did to the disciples in the ship tossed by the waves, and if you wait patiently, He will cheer you with the words, "It is I; be not afraid."

RESOLUTION.

THAT I will not weary of waiting for GOD'S answer to my prayers, but persevere until He sees fit to answer me.

PRAYER.

MY FATHER, give me such trust in Thee, that I may feel comforted in all my difficulties by knowing that Thou art ever at hand to help me, even though for a time Thou hidest Thy face from me. I pray Thee hear my prayer for JESUS' sake. Amen.

SIXTH SATURDAY AFTER TRINITY.

MEDITATION CXCIH.

"Thou art Peter, and upon this rock I will build My church: whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

PRELUDE.

THIS promise was given to St. Peter, because when others were questioning, some say-

ing He was this person, and some another, he bravely answered, "Thou art the CHRIST, the SON of the living GOD," and our LORD said to him, "Thou art Peter, and upon this rock I will build My church."

Point 1. To this apostle was first given the power of binding upon earth that which should be bound in heaven. This seems to our weak understanding a power that is incomprehensible, because it seems to be giving to man what is purely Divine ; but GOD'S Word says it is so, and without questioning we must faithfully accept it. We know that this power was only given to St. Peter and the other apostles, and to those ministers who have followed in succession from them by the gift of the HOLY GHOST, Which has ever been given to them through the outward form of laying on of hands. It is not as men that they have the power, but as being GOD'S priests, and it is through this, their office, that we have the benefit of the power which GOD gave to the apostles and their successors.

Point 2. The Church is built upon a rock ; therefore nothing shall prevail against it. It may be assailed on all sides, it may be shattered by storms, it may be scattered over the world, but it cannot be destroyed, it will last as long as the world lasts ; no amount of wickedness will do

away with it, for the gates of hell shall not prevail against it, and if trodden down in one place, it will spring up with renewed vigour in another. Is it not a glorious thing to belong to such a Church as this? How zealous we ought to be in upholding it, how proud we should be to own that we are members of it, how grieved we should be for those who are not under the shelter of this Rock, and how we should long to bring them under its shadow !

RESOLUTION.

TO own boldly like St. Peter that CHRIST is the SON of the Living GOD, and to be stedfast in holding on to the Rock which He has given us.

PRAYER.

O GOD, Who hast given such wonderful power to Thy Church, grant me grace to use the means that Thou hast appointed, and make me zealous and stedfast in upholding it at all times. For CHRIST'S sake. Amen.

SIXTH SUNDAY AFTER TRINITY.

MEDITATION CXCIV.

"Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

PRELUDE.

THE Scribes and Pharisees were Jews ; it was expected of them that they should obey the letter of the law ; of us is required greater obedience, because GOD has given us greater graces.

Point 1. The Gospel to-day teaches us to aim at a higher and deeper holiness than that of the Scribes and Pharisees. The rewards promised to them for keeping the commands were temporal, whilst we are promised eternal rewards ; and we are told to aim at a very high state of righteousness, for we have the command, "Be ye perfect, even as your FATHER Which is in heaven is perfect."

Point 2. The means by which we may attain to the highest state of righteousness are plain and easily to be found ; it is only our will that keeps us back. GOD has made His creatures with a free will, which they can use for good or for evil ; He has given us means which will help us to become righteous, and He continually

Seventh Monday after Trinity. 91

pours upon us the gift of His HOLY SPIRIT, so that we may grow in grace, increase in righteousness. If we are content to live in a state of stagnation, we are no better than the Scribes and Pharisees ; we have greater grace given to us, and more is required of us.

RESOLUTION.

I WILL not be content, unless I am daily striving to attain to some fresh virtue.

PRAYER.

I THANK Thee, my FATHER, that Thou hast called me to the highest state of life to which Thy servants can aspire ; let me not be satisfied until I have striven to attain to that righteousness which Thou desirest to find in me. Through JESUS CHRIST, my LORD. Amen.

SEVENTH MONDAY AFTER TRINITY.

MEDITATION CXCIV.

" Take no thought what ye shall eat, or what ye shall drink."

PRELUDE.

WE are to understand by this that we must have perfect confidence in GOD ; He is ever ready to open His hand, and fill all

things living with plenteousness ; He has provided for us all our lives, and He will continue to do so.

Point 1. We know that we receive all from GOD, and that by being over-careful we cannot add to what He wills to give us ; let GOD see that we trust Him, and He will make all our cares light. If we trouble about what we shall eat or what we shall drink, we are acting as if we had no heavenly FATHER ; if we have to suffer from want of means, want of friends, or want of health, we know it is the LORD Who allows this, and that He can work good for us out of the apparent evil.

Point 2. Is it not sweet to leave all things in our FATHER'S Hands, knowing that He orders all things well ? And if this is so, why do we fret so much about daily cares ? surely it is sufficient that He provides all that is necessary. If we desire to pamper our bodies by fine clothing or unnecessary luxuries in food, or any kind of self-indulgence, our hearts are not with GOD, and we have no right to expect Him to supply us with these ; but to those who have truthful, thankful hearts He gives all that is necessary.

RESOLUTION.

I WILL not let myself be over-careful about the things of this world, but have confidence that GOD will provide.

PRAYER.

HOLY FATHER, make me to care little for temporal things, so that my heart may be fixed upon those which are eternal. Grant this for JESUS CHRIST'S sake. Amen.

SEVENTH TUESDAY AFTER
TRINITY.

MEDITATION CXCVI.

"Swear not at all."

PRELUDE.

THESE are very decided words ; let us try to understand them rightly. CHRIST forbids us to use GOD'S Name lightly or irreverently, for by doing so we swear. To take an oath in itself is not wrong ; it may be a religious act, for by it we may show that we believe in GOD. St. Paul uses oaths in his Epistles ; the Church sanctions judicial oaths. The necessity of the judicial oath is on account of sin in the world ; it reminds us that man is untruthful, and that no one but GOD can keep him true.

Point 1. Each Christian should speak as if

94 **Seventh Week after Trinity.**

he realised that GOD was hearing him, and then there is no need of anything more than yea and nay in our conversation—no need of any expression of any kind or sort to strengthen what we say, for all these expressions are of the nature of swearing; and those who would be shocked at the idea of taking GOD'S Name in vain do not scruple to express themselves in strong language with hidden meaning, which if analysed would be found to be quite contrary to the "Yea, yea," and "Nay, nay," we are taught in the Bible to use.

Point 2. In order to avoid breaking this command, "Swear not at all," we must be watchful over our words; we must not allow anything that is irreverent to be uttered by our lips, no word that is holy to be lightly spoken of, no joke about serious things, no using of GOD'S Name without thinking of what we are saying, no expression of any kind. At the present time there is a habit, which is on the increase among young persons, of saying things that they do not mean, of speaking against a thing when they mean that they like it, of saying things to shock others; not that they intend to do what they say, nor that they think what they say is right, but merely for the sake of attracting notice. Do you think this kind of conversation is such as is pleasing to GOD, Who is perfect
•ruth?

Seventh Wednesday after Trinity. 95

RESOLUTION.

TO guard my speech with the shield of truth,
so that I may not utter anything which is
not pleasing to GOD.

PRAYER.

O HOLY SPIRIT, Who art the SPIRIT of
Truth, help me to guard my tongue lest I
say anything that is contrary to perfect rever-
ence and truth.

SEVENTH WEDNESDAY AFTER TRINITY.

MEDITATION CXC VII.

*"I was glad when they said unto me, We will go into
the House of the Lord."*

PRELUDE.

THE early Christians had great difficulty in
attending public worship. They met to-
gether at the peril of their lives, sometimes in
caves, sometimes behind rocks and in hidden
places, with doors barred for fear of being dis-
covered and persecuted, which meant being put

to death ; but they rejoiced in gathering themselves together, and with one mouth and one voice sending up their prayers and praises to GOD, anxious to accept the blessing that GOD had promised, that where two or three are gathered together there He would be in the midst of them. Our churches are close to us ; we can go to and from without any fear ; they are made beautiful with things fitted to help us to devotion. Are we glad when asked to go to the House of the LORD ?

Point 1. There is no worship so pleasing to GOD as the public worship of the Church, for by it hourly and daily Christians join together in offering prayer and praise to their FATHER Which is in heaven. Angels assist at this worship, and by it saints on earth are united with saints in Paradise ; there has never been any mode of worship so perfect as that of the Catholic Church. To the daily Temple worship JESUS loved to go, and David rejoiced when they said unto him, " Let us go into the House of the LORD."

Point 2. Let us consider whether it is our greatest joy to join in the public worship of our Church ; if it is so, we are happy, for if we love this, we love to be united with our fellow-creatures in a bond of union which makes us with one heart and with one mouth glorify GOD.

RESOLUTION.

THAT I will try to give my whole mind to the worship in church, so that I may not lose any of its benefits by allowing my thoughts to wander away from it.

PRAYER.

OPEN Thou my lips, O LORD, and my mouth shall show forth Thy praise, and help me to keep my thoughts from wandering when I should be joining in the worship in church. For CHRIST'S sake. Amen.

SEVENTH THURSDAY AFTER
TRINITY.

MEDITATION CXCVIII.

"Son, be of good cheer, thy sins are forgiven thee."

PRELUDE.

THESE words were said to a poor man lying sick upon a bed, suffering from a very sad disease which made him quite helpless,—a true representation of a soul that is given up to evil. It is poor because it needs food; it is given up to spiritual idleness, reclining, as it

were upon a bed of evil habits, and it is diseased with the malady of sin, which is incurable except with the touch of GOD's Hand.

Point 1. The friends of this poor man carried him to JESUS that He might heal his body, and in so doing they were the means of obtaining healing for his soul. Our LORD, by His Divine power, knew that the sick man had faith in Him, and He pronounced over him the words of absolution, and then He healed his body and told him to take up his bed and walk. Our sick are healed by the same means, for CHRIST has left power in His Church to absolve those who have penitence and faith, and He also blesses the medicines, and permits us to be healed by them.

Point 2. GOD permits us to help each other in spiritual as well as temporal things; He allowed the friends of this man sick with the palsy to carry him to JESUS, and He allows us to bring souls to Him by teaching them, or by visiting the sick and inducing them to turn to Him in penitence and faith. We can also bring the sick to JESUS by intercessory prayer, and GOD hears our prayers and heals them in spirit and in body if it be for their good.

RESOLUTION.

TO try to give comfort to those who are sick in mind or body, by telling them of

the love of JESUS, and carrying them to His feet by praying for them.

PRAYER.

O GOD, Thou knowest that my soul is sick, and needs the healing which Thou alone canst give ; touch me with Thy tender Hand, and bid me rise to a better life. For CHRIST'S sake. Amen.

SEVENTH FRIDAY AFTER TRINITY.

MEDITATION CXCIX.

" Lord, that I may receive my sight."

PRELUDE.

A BLIND man was sitting by the way-side when JESUS passed by on His way to Jericho. He heard the sound of the voices of those who followed JESUS, and he asked what it meant, and when told that it was JESUS, he said, "JESUS, Thou Son of David, have mercy on me ;" the multitude interrupted him, but he cried out the more for mercy. JESUS did not rebuke him, or pass him by ; He stood still, and said, "What wilt thou?" "LORD, that I may receive my sight."

100 Seventh Week after Trinity.

Point 1. The blind man felt his need, he could not see which way to go ; any passer-by might have told him wrong. He desired to go the right path, but he could not trust any of those around him to lead him ; he knew that an enemy might lead him astray. But when he heard that JESUS was near, he felt safe ; he trusted Him, and he called Him by the title which showed he believed in His power, and he asked Him for mercy—not once only, but repeatedly, showing how anxious he was to have it. The blind man asked for a real gift from JESUS, the gift of sight, which was his greatest wish, and JESUS gave him his desire because of his faith, and the man followed Him glorifying Him.

Point 2. We are often blinded by distractions, that occur in our daily life, so that we do not see JESUS ; or our care for study will so engross us that we have no thought for anything else ; or our minds may be so taken up with some charitable work that we see nothing beyond it ; or it may be that some sorrow fills every nook in our hearts, and makes us blind to everything else ; or some absorbing affection for one we love may cause us to be so blind that we cannot see JESUS when He passes by. If it is so, follow the example of the blind man ; he could not see JESUS, but he knew JESUS could see him ; ask for mercy as he did, and then ask Him to give you the sight which will enable you to see

Him at all times. The blindness of sin is caused by ourselves ; take care that there is nothing in your heart that takes away your sight, and when JESUS makes your vision clear, and you are permitted to have a sense of His Presence within you, be careful to glorify Him, to give Him thanks, to call upon Him in faith as your JESUS, the Son of David, and see that you follow Him closely, for fear the enemy should come again and take away your sight.

RESOLUTION.

TO look into my heart, and see if there is anything that is shutting out from my vision the sight of JESUS.

PRAYER.

O BLESSED JESUS, pass by my way, I pray Thee, and give me sight ; let me be no longer blinded by my faults, so that I cannot find the right way, but lead me into the safe paths. I ask this for Thy sake, Who livest and reignest with the FATHER and the HOLY GHOST for ever. Amen.

**SEVENTH SATURDAY AFTER
TRINITY.**

MEDITATION CC.

*"Behold I have graven thee upon the palms of My
Hands."*

PRELUDE.

CHRI**S**T first came to the Jews, but they as a nation cared not for Him, so He said, "Though Israel be not gathered, yet shall I be glorious," and the FATHER said, "I will give Thee for a light to the Gentiles;" and to the Gentiles CHRI**S**T said, "Behold I have graven thee upon the palms of My Hands."

Point 1. How tender and loving is the care of JESUS for the souls whom He loves! He says they are graven on the palms of His Hands, those Hands which were pierced with the nails when He hung upon the Cross. He still bears the marks by which we are graven on His Hands; they are ever there, He never forgets us, He carries our burdens, He feels our sorrows, He rejoices with our joy; we are ever in His sight. Those pierced Hands tell us how much pain we have cost Him, yet He still keeps us graven upon them, even as He did when St. John was allowed to look up into

Seventh Saturday after Trinity. 103

heaven and there saw the LAMB as it had been slain.

Point 2. Why is it we are ever fearful or depressed, murmuring and discontented? Can we desire more than JESUS has given us? We do not let thanksgiving and praise occupy our thoughts; that is why we feel discontented. If we had more holy joy in our hearts, we should never be downcast; for if we are continually thanking GOD for His mercies and praising Him because He is GOD, and worthy to be praised, we must be reminded of His love, and by faith we may see the marks by which JESUS has graven us upon His Hands.

RESOLUTION.

I WILL try to be more thankful to GOD for His mercies to me, and show that I am so by not forgetting daily to make an act of thanksgiving to Him.

PRAYER.

TEACH me, O GOD, to show by my life that I am thankful to Thee, and grant that I may never murmur nor feel discontented; give me the spirit of gratitude. For my LORD'S sake. Amen.

**SEVENTH SUNDAY AFTER
TRINITY.**

MEDITATION CCL.

"From whence can a man satisfy these men with bread here in the wilderness? How many loaves have ye? and they answered, Seven; and He took the seven loaves, and gave to His disciples to set before them. So they did eat, and were filled; and they took up of the broken meat seven baskets."

PRELUDE.

THE multitude were so anxious to hear JESUS, that they followed Him into the wilderness, and they seem not to have given a thought to their bodily need of food, they were so eager to learn of Him. But JESUS had compassion on them, knowing that after three days' fasting they must be hungry. The disciples were perplexed as to how they were to get bread for them, but JESUS made the seven loaves sufficient for that great multitude, and when they had all eaten there were seven baskets full left.

Point 1. Observe how JESUS rewards those who earnestly seek Him; He gives them the sustenance of Heavenly Food, He feeds them

with the seven gifts of the HOLY SPIRIT, and when all have partaken of the food, there are still seven baskets full left, so that the supply is never exhausted. JESUS did not give the multitude food until they needed it, He allowed them to feel the want before He satisfied them ; but He did not allow them to sink for want of it, for He never forgets those who desire to be fed by Him.

Point 2. Seven is the number denoting perfection ; the food that JESUS gave the multitude was such as satisfied them, it was perfect, because it supplied all their need ; the seven loaves represent the seven gifts of the HOLY SPIRIT, with which He nourishes those who hunger and thirst after righteousness ; and the seven baskets that remained show that the gifts of the HOLY SPIRIT are inexhaustible, that they are ever flowing, ready to supply our needs. Let us go into the wilderness, and follow JESUS, that we may have His teaching, and He will not let us hunger, but will feed us with the seven gifts of His HOLY SPIRIT.

RESOLUTION.

THAT I will go to JESUS, and ask Him to feed me with the food wherewith He fed the multitude in the wilderness, and then I know I shall ever feel satisfied.

PRAYER.

ALMIGHTY GOD, Who hath power to satisfy the hungry who come to Thee to be fed, let me hunger after spiritual food, and feed me with Thy manifold gifts. For JESUS CHRIST'S sake. Amen.

EIGHTH MONDAY AFTER
TRINITY.

MEDITATION CCII.

"Every one of us shall give account of himself to God."

PRELUDE.

AT the Judgment Day we shall stand before our Judge, and shall be required to give an account of how we have performed our duty towards GOD, our neighbour, and ourselves; there will be no one to speak a good word for us, no one to explain why we neglected the opportunities of grace GOD gave us, why we behaved unkindly towards our neighbours, why we cared so much for ourselves that we gave up everything that was right in order to indulge in selfishness. Whilst we are in the world, there are always persons ready to make excuses for us, for if they own that we sin, they condemn

themselves, but at the Judgment every one must account for himself.

Point 1. We have three distinct duties to perform, each commanded by GOD. Our duty towards GOD is to keep Him always in our thoughts, for we must love and fear Him. And in order to do this we must always recollect Him, for we do not forget those who are dear to us on earth; the thought of them is always present to us. Our duty towards our neighbour is to be charitable towards him. Charity embraces all that is of love, anything that is not of love is not charity; charity makes us patient with the faults of our neighbours, it makes us anxious to pay our debts to them, and to be at peace with them, having no proud or resentful feelings if they do not treat us with as much honour as we expect. Our duty towards ourselves is to esteem ourselves as nothing, that we may give all the glory to GOD; it is to empty ourselves of pride, envy, selfishness, everything that is contrary to the holiness that GOD expects of us, so that we may be filled with Himself.

Point 2. If I have fulfilled these duties for CHRIST'S sake, I know I need not fear to stand before the judgment-seat and give an account of myself; but if not, I know that my knees will give way under me, and that I shall cover my face with my hands, and try to hide myself from the shame that will fill my heart.

RESOLUTION.

THAT I will look into the matter while I have time, and see whether I am fulfilling those duties for which I must give an account.

PRAYER.

STRENGTHEN, O my GOD, my desire to fulfil all that Thou requirest of me, and give me courage to persevere to the end. For CHRIST'S sake. Amen.

**EIGHTH TUESDAY AFTER
TRINITY.**

MEDITATION CCIII.

"Even Solomon in all his glory was not arrayed like one of these."

PRELUDE.

CHRISt is exhorting His disciples to take no heed for their bodies what they should put on, and gives them as an example a simple flower of the field, and that flower was a lily. The form of a lily denotes perfection ; it is the most perfect of all flowers, it comprises every part that is necessary to form beauty ; the

white petals denote purity, it hangs its head for modesty, it gives sweet scent for grace ; it toils not, neither does it spin, but it simply waits for its Maker to give it all that it needs. He waters it, He feeds it with nourishing soil, He gives it its beauty, and our LORD says that even Solomon in all his glory was not arrayed like one of these.

Point 1. This is to give us a lesson of how we should adorn our bodies. The robes of royalty cannot adorn them like the simplicity of the white robe of the lily ; no work of men's hands can ever compare with the beauty of a simple flower. CHRIST is so concerned for our good, that even our outward appearance is a matter of concern to Him ; He would have us dress with modesty, so that we may be like the flowers that He loves, for His FATHER formed them according to His own mind, and made them pleasing to Himself. CHRIST warns His disciples against taking too much heed for their raiment ; but we know that He would not have us careless about the adornment of our bodies, because they are the temples of the HOLY GHOST, but He would have us dress according to our means, and according to the simplicity of the lily of the field. CHRIST did not condemn the gorgeous robes in which Solomon was arrayed, because they were according to his station, but He

showed that the simplicity of the lily was far more beautiful.

Point 2. By our manner and by our conversation it is known whether we are living in the fear and love of GOD ; and so with the adornment of our person, it should also tell of the modesty and purity of heart we are striving to obtain. The Mother of our LORD should be our example in this, and also the holy women of old ; they had but one fashion, and that was the fashion of a modest attire, which gave no need for undue occupation of the thoughts ; they were clothed so as to attract the least notice, and so as to speak of the lowliness of their hearts. Our LORD loved these women. Do you think, if He were on earth now, He would like to have women around Him whose attire, by its want of modesty, attracted the attention of every passer-by ? Be careful that the adornment of your person correspond with the desire of your soul ; if you really love CHRIST, you will try in the very minutest detail to carry out His desire for you.

RESOLUTION.

THAT I will try to dress as is becoming to the station in which GOD has placed me, and I will make my dress modest and simple, so that I may be like the lily which JESUS approves.

Eighth Wednesday after Trinity. 111

PRAYER.

GIVE me, O my FATHER, the spirit of modesty that in all things I may strive to live in accordance with the Will of my LORD for me. For His sake I ask this. Amen.

EIGHTH WEDNESDAY AFTER TRINITY.

MEDITATION CCIV.

"In My Father's house are many mansions."

PRELUDE.

WE know but little about the House where our heavenly FATHER dwells, but St. John the Divine tells us something about the great city where is the Throne of GOD, and we know that there will be no darkness there, for GOD will be the light, and no temple there, for GOD and the LAMB are the temple, and we know that there will be no pain nor sorrow there, and that nothing can enter it that can defile it, and we know that in it are many mansions; and to assure us of this, CHRIST says, "If it were not so, I would have told you."

Point 1. CHRIST knows that all will not attain to the same state of perfection, therefore

all will not share in the full glory of His FATHER'S House ; therefore, for the comfort of those who fall short of the measure of the stature of CHRIST, He says, " In my FATHER'S House are many mansions."

Point 2. These mansions are only to be occupied by the children of the Kingdom. In some of the children the HOLY SPIRIT has never been quenched, and so He makes them perfect, worthy of the highest mansion. There are some who strive for perfection, but who do not so completely accept the indwelling of the HOLY GHOST as to secure Him at all times ; they let Him go from them, but they rest not night and day until He has returned to them. And there are some who do love to have Him to dwell in them, but at times this love grows cold ; they are weighed down with pain and weariness, they long for Him to abide with them, and they stretch out their hands to Him, but they are feeble ; they never seem to make much progress ; they do not intentionally do anything to grieve the HOLY SPIRIT, but they want zeal and energy to live so that the HOLY SPIRIT may always be with them. Is there a mansion for each of these? CHRIST says they are many, so there is hope for all ; but who would like to be placed in the lowest mansion and see the greater joy of those who have taken the trouble whilst on earth to prepare themselves for a

Eighth Thursday after Trinity. 113

higher condition? Strive to enter into your FATHER'S Kingdom by the strait gate that will lead you to the mansion nearest His Throne.

RESOLUTION.

NOT to be contented with small efforts, but to press forward so that I may attain to the highest mansion in my FATHER'S Kingdom.

PRAYER.

HOLY FATHER, let Thy HOLY SPIRIT ever be with me, to guide me into the strait gate. For CHRIST'S sake. Amen.

EIGHTH THURSDAY AFTER TRINITY.

MEDITATION CCV.

"The bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight."

PRELUDE.

MOSES was living as a simple shepherd in the midst of the desert, leading his flock into the best pastures, away from all the luxury of Pharaoh's court, quietly fulfilling the duties of his daily life; he was permitted to see

a great sight, the bush burning with fire, and the bush not consumed.

Point 1. Moses turned aside to see this great sight ; he put away the thought of his earthly pursuit, and turned aside to listen to the voice of GOD, which said, "Moses, Moses," and he said, "Here am I." GOD made him aware of His Presence, and said, "Put off thy shoes, for the place where thou standest is holy ground." GOD'S Presence sanctified it. GOD called Moses that He might work by him a great work, the deliverance of Israel from the bondage of Egypt.

Point 2. The vision that Moses saw is a type of the Presence of CHRIST in the Eucharist, the bush burned but was not consumed ; CHRIST comes to us, and is present as a consuming fire, to burn out all that is evil in our hearts, but He is never consumed. He comes to us in the Eucharist, and calls us to do some great work for Him ; He tells us that where His Presence is it is holy ground, and we must put off our soiled shoes ; and as Moses turned aside to see the burning bush, so we must put away from us all distracting thoughts when our LORD comes to us in His Feast, and must be absorbed in the contemplation of the great mystery before us, and like Moses, who hid his face because he could not look upon GOD, so must we hide our faces from trying to search out the mystery.

RESOLUTION.

I WILL put off my soiled shoes before approaching my LORD by confessing my sins, and will try to feel due reverence and awe for Him present in the Holy Eucharist.

PRAYER.

FILL my heart, O LORD, with reverence and holy fear, that I may worthily receive my LORD when He comes to me. Through His merits I humbly ask this. Amen.

**EIGHTH FRIDAY AFTER
TRINITY.**

MEDITATION CCVI.

"Whosoever shall say, Thou fool, shall be in danger of hell-fire."

PRELUDE.

OUR LORD speaks of several ways by which we incur punishment. He says, "Whosoever shall say, Thou fool," which means contempt and hatred, shall be in danger of hell-fire ; whosoever is angry with his brother without a cause is in danger of the judgment ; who-

so shall say to him "Raca," which means "O vain man," and is a term of scorn, shall be in danger of the council.

Point 1. There are different degrees of anger, but only one that is lawful ; there is anger that we feel without any cause, there is anger that makes us scornful, and anger that causes hatred. The anger that is lawful is holy indignation, anger against anything that offends GOD. We may not perhaps be tempted to say to a brother, "Thou fool," but we must be careful that we do not say anything that will cause him to be angry.

Point 2. Our brother is made in the image of GOD, and if we hate and abuse our brother, we despise the image of GOD in him ; if we are angry we cannot feel love. Anger leads to many sins ; we begin perhaps by a nasty word, we repeat it, it grows more severe, it is taken up by the person to whom it was said, the law of charity and love is forgotten, and when we have expended our bitter feelings we have gained nothing for ourselves ; we have committed the sin which brings us into the danger of hell-fire, and we have caused another to err, if not to be in the same condemnation as ourselves. A soft answer turneth away wrath ; try to have one ready at all times, keep the bridle of your tongue always in your hand, and then there will be no fear of speaking angry words.

RESOLUTION.

I WILL be watchful over the first feeling of anger or resentment, and check it by the thought of my LORD'S forbearance.

PRAYER.

SET a watch, O LORD, before my mouth, lest I offend Thee by angering my brother ; make me temperate in speech and in all things. For CHRIST'S sake. Amen.

**EIGHTH SATURDAY AFTER
TRINITY.**

MEDITATION CCVII.

" Who shall ascend into the hill of the Lord, or who shall rise up in His holy place ? Even he that hath clean hands and a pure heart."

PRELUDE.

PURITY is the sixth grace that is mentioned in our LORD'S sermon on the mount, and corresponds with the day of creation on which man was created ; he was formed in the Image of GOD, and thus was perfectly pure. We are

so accustomed to see him in his present state of sinfulness, which is a state of impurity, that we cannot realise what man was when he was quite pure. GOD desired that men should always be pure, but the sin of Adam and Eve marred this, and effaced the Image of GOD, and since that time we have all sinned and come short of the glory of GOD.

Point 1. Purity is the absence of all that is sinful. It applies especially to the case of our bodies, and the subduing of selfish desires. Our bodies, being the temples of the HOLY GHOST, must be kept in such a condition as is worthy of Him ; if sickness mars them, that comes from GOD, and will not make them impure ; but if we neglect to be cleanly, or if we carelessly run into danger, and do not protect them as far as we can from illness, we are neglecting our duty towards them, and if the body is not pure, the heart will not be pure.

Point 2. The means of securing purity of mind and body are, using the helps which as members of CHRIST's Church He has given us. We must use the purifying fire of confession of sin in order that we may eradicate anything in us that is not pure, for if we do not confess our sins, they will cause impurity of heart, by lurking in it and becoming more and more defiling ; we must wash our hands in innocency,

and go to CHRIST'S altar, for if we receive Him He will help us to be pure. We cannot ascend into the hill of the LORD unless we have clean hands and a pure heart.

RESOLUTION.

THAT I will try to drive from my thoughts everything that is contrary to the law of purity.

PRAYER.

WASH me, O my JESUS, in Thy precious Blood, and make a clean heart within me. Amen.

**EIGHTH SUNDAY AFTER
TRINITY.**

MEDITATION CCVIII.

"Beware of false prophets, which come to you in sheep's clothing. Ye shall know them by their fruits."

PRELUDE.

FALSE prophets are ready to assail us, inwardly and outwardly. Within us there is always an evil spirit warring against the good

spirit, holding forth all kinds of allurements, trying to lead us astray, preaching to us smooth things which are false things; and there are false prophets outside of us, bad companions, teachers of wrong doctrines, friendships which come between us and GOD, and falsely prophesy to us that there is no harm in giving up our time to them, seeing that GOD has permitted friendships and relationships, and that they must be attended to.

Point 1. The false prophets come in sheep's clothing; all evil is clothed with a sheep's clothing, it never appears to us like a wolf, though we know it is a ravening wolf. It is difficult to distinguish the false prophets, because they are so deceitful, but there is one sure test, we can always know them by their fruits.

Point 2. Consider whether you have listened to any of their alluring words. Have any unwise companions led you to do what your conscience tells you is not right, and yet there did not seem to you to be much harm in it, and so you yielded, and the consequence was that the next time they asked you to do it you did not hesitate, but at once yielded, and so you became careless and heedless of the still small voice which would have warned you?

Have you read books from curiosity, which do not teach the truth as it is in GOD'S Word,

and so imbibed some of the wrong teaching? And though you thought they could not harm you, they have perhaps left some little taint of doubt or unbelief in your mind, or some knowledge of evil which otherwise you might have escaped.

Perhaps you have allowed some earthly friendships to hinder you from saying your prayers, reading the Bible, or going to church, because they have claimed all your attention, and you yielded to them once or twice, thinking it would only be for a short time; but time goes on, and you forget to go back to your former habit.

These are some of the ways in which false prophets disturb our peace; you may find many others for yourself.

RESOLUTION.

TO be on my guard against false prophets,
for fear they should entice me to evil.

PRAYER.

GIVE me, my FATHER, steadfastness, that I
may not be easily led from the right way.
For JESUS CHRIST'S sake. Amen.

NINTH MONDAY AFTER
TRINITY.

MEDITATION CCIX.

" There stood by the cross of Jesus His mother."

PRELUDE.

PICTURE to yourself the lowly Mary standing by the Cross, where her precious Son was hanging in agony ; she stood there a sad, silent witness of the Will of her heavenly FATHER. Was not this the sword that should pierce through her soul ? There could only have been one sorrow greater than her sorrow, the sorrow of Him Who said, " Let this cup pass from Me, if it be possible—if it be Thy Will." He hung there on the Cross, fulfilling that Will. The Blessed Mary's heart must indeed have been sorely rent ; but she was not left without some comfort, her precious Son thought of and cared for her, even in His hour of greatest suffering.

Point 1. CHRIST knew that His Mother needed consolation ; His tender heart was touched by her grief, and He confided her to the care of one who had leant upon His Bosom, one whom He loved, and who had left his father to follow

Him. What an honour was this for the loved disciple St. John! And no doubt he guarded his precious charge with all the tenderness of his loving heart.

Point 2. Follow the Blessed Virgin's example. Stand beneath the Cross, see the drops of Blood, falling from His precious Body, flowing for you; wait like Mary in patience to hear what He will say to you, and He will tell you that for you He has borne all this suffering, that for you, as for His Mother, He has tender thoughts, that He cares that you should be comforted in your sorrows; and resolve never to do anything that will cause His Wounds to bleed afresh, or to cause grief to One Who is so lovingly and tenderly concerned for you.

RESOLUTION.

THAT I will try to realise what CHRIST has suffered for me, so that my heart may grow more loving towards Him, and grieve more to do anything that will hurt Him.

PRAYER.

O MY FATHER, give me such love towards Thee, that I may be very sorrowful when I offend Thee, and make me more and more grateful to my LORD for all He has suffered for me. Hear my prayer for His sake. Amen.

NINTH TUESDAY AFTER
TRINITY.

MEDITATION CCX.

*"I opened my mouth and drew in my breath, for my
delight was in Thy commandments."*

PRELUDE.

PRAYER is the desire of the soul towards GOD ; it may be spoken in words, or it may be breathed in silence ; it is something like a waft of sweet air passing from earth to heaven—no one sees it, no one hears it, but GOD receives it.

Point 1. Prayer is of no avail unless it leads, as St. Ambrose says, to action ; it is of no use to say a certain number of good words without thought or attention, and think that we have been praying ; this is to mock GOD. Good words flow very readily from the mouth of some persons, but they would be better left unuttered unless they are said with reverence and with understanding. Prayer must leave its mark upon us ; if it has been effectual, if we live by prayer, those around us must be influenced by it, for they cannot fail to take notice that we have been with JESUS ; earnest prayer brings us

into communion with JESUS, and if we have been holding converse with Him, our lives must be affected by it.

Point 2. David tells us that because of prayer his delight was in GOD's commandments ; he found that speaking to GOD in prayer increased his love for Him, for otherwise he would not have delighted in His commandments. In order to become more prayerful, it is well to accustom ourselves from time to time to lift up our hearts to JESUS in a few words, such as, "JESUS, abide with me," or, "LORD, subdue my impatient will," or, "LORD, Thou knowest that I love Thee ;" this will help us to live the life of prayer, which all the saints have found to be so necessary.

RESOLUTION.

I WILL try to accustom myself to pray more frequently.

PRAYER.

GIVE me grace, O my FATHER, so to pray, that my desire to please Thee may be increased, and that my actions may prove that through prayer I have received Thy guidance. Hear this, merciful FATHER, for JESUS' sake. Amen.

**NINTH WEDNESDAY AFTER
TRINITY.**

MEDITATION CCXI.

*"If he neglect to hear the church, let him be unto thee
as an heathen man."*

PRELUDE.

REMEMBER that these words were said by CHRIST to His disciples to show them how they should treat an erring brother; they were to tell him of his faults privately, and if he would not listen, they were to take two or three witnesses with them, and if he still remained unconvinced, they were to tell the Church, and if he did not hear the Church, they were to consider him as an outcast, as a heathen, as one who did not know GOD, as one who was living in darkness.

Point 1. JESUS founded the Church when He was on earth, and when He went to heaven He sent His HOLY SPIRIT to take His place, and to lead the Apostles and Bishops and Pastors of the Church into all truth. This is the Church which CHRIST bids us obey; He says if we do not listen to it, we are as heathens.

CHRIST gives the Church the gift of the interpretation of the Scriptures, and if we would understand them rightly, we must submit our judgment to the Church, and be guided by her.

Point 2. The voice of the Church calls us in many ways; she appoints certain seasons for setting particular truths before us, she has given us creeds containing all that is necessary for us to believe, she calls us together for prayer and praise and for hearing GOD'S Word, and we must reverently obey her, for she is not of man's foundation, but of GOD'S.

RESOLUTION.

TO try to be obedient to the Church's voice,
and allow myself to be led by her.

PRAYER.

O MY GOD, grant to me a childlike trust in
what Thy holy Church teaches me, so
that I may always be ready to obey her call.
For CHRIST'S sake. Amen.

NINTH THURSDAY AFTER
TRINITY.

MEDITATION CCXII.

"Both Jesus was called, and His disciples."

PRELUDE.

THERE was a marriage at Cana, and JESUS was asked to be present at it, and also His disciples ; and whilst taking part in the wedding feast He performed the miracle of turning water into wine.

Point 1. We learn from this that JESUS sanctifies marriage by His Presence, and that a holy marriage is well-pleasing to Him. Marriage is a sacramental rite ; it has two parts, the outward form of putting on the ring, and the inward grace of the union of husband and wife, and those that are once united cannot be divided, they represent the union of CHRIST with His Church, a union which no earthly power can separate.

Point 2. Consider how beautiful is this union, when it is such an one as GOD'S blessing can rest upon. "For this cause shall a man leave his father and his mother, and cleave unto his wife, and they twain shall be one flesh ;" therefore a union that is in accordance with GOD'S

Will has GOD'S blessing upon it, and those united with this bond will continue to be blessed by Him, until that day when they shall be called to be as the angels in heaven, and will dwell in that home, where they neither marry nor are given in marriage. In order to prove whether a marriage is one that will have GOD'S blessing, we must consider whether JESUS would be a welcome Guest at the feast, whether there is anything in it that JESUS would not approve, whether His pure and holy eye would detect anything that would cause that marriage to be an unholy one; if it is so, bitter will be the sorrow and remorse of those who thus turn the sacramental rite into a service of mockery, for if JESUS is not present, the outward mark of union is there, but the inward grace which JESUS gives is wanting.

RESOLUTION.

THAT I will never speak lightly of marriage, but always think of it as a very serious and holy rite.

PRAYER.

O GOD, Who hast consecrated marriage by promising Thy blessing upon it, I pray Thee to look mercifully upon those who are joined together in this bond, and give them grace to live according to Thy holy Will. For JESUS CHRIST'S sake. Amen

NINTH FRIDAY AFTER TRINITY.

MEDITATION CCXIII.

"He found in the temple those that sold oxen and sheep and doves."

PRELUDE.

CHRIST would not allow His FATHER'S House to be made a place for merchandise ; it was intended for a House of prayer, to be devoted only to His service, and yet He found there men selling sheep and oxen and doves, thereby making a show of being religious, because these animals were bought for sacrifice, but instead of serving GOD they were serving themselves. CHRIST drove them all out of the Temple, saying He would not have His FATHER'S House made a house of merchandise.

Point 1. A lesson may be derived from this in two ways—first, consider the Temple, the House of GOD, the building set apart for His worship ; and secondly, the temple of your body, where His Presence dwells. You would not think of taking your goods into GOD'S House to be sold, neither would you think of using His House for any purposes of amusement, or for

any secular purpose, by which you would be serving your own ends ; but still you may be quite as much in fault as the men whom JESUS turned out of the Temple. If you carry into GOD'S House thoughts about your worldly business, your daily occupations, your schemes and plans, the things which vex you, the pride which makes you shrink from taking the lowest place, then you are as those whom JESUS turned out of the Temple. Are you guilty of this ? if so, resolve at once to try to put all such thoughts from you when you go into GOD'S House. It is not easy to do so, it requires a great effort, and you cannot do it unless you ask GOD'S help to keep you from the sin of making His House a house of merchandise. Having asked GOD'S help, you must then be very steadfast in your own will, that you will try to fix your thoughts on holy things.

Point 2. "Ye are the temple of the HOLY GHOST." Do you try to keep your heart free from over-anxiety, from vanity which would absorb your thoughts, from over-eagerness to excel in what you undertake, from selfishness which would fill it and leave no room for the HOLY SPIRIT to dwell in ? The HOLY SPIRIT will not dwell with you unless you make room for Him ; but if He abide with you, He will prosper all you undertake, He will lighten your cares, He will fill you with such hope and

brightness as will make your life a happy and a joyous one.

RESOLUTION.

THAT I will try to check my wandering thoughts in church, and will ask GOD to help me to do so.

PRAYER.

LET me, O my FATHER, have such reverence for Thy House of prayer, that I may be careful to take no thoughts there that Thou wouldst not approve. For CHRIST'S sake. Amen.

NINTH SATURDAY AFTER
TRINITY.

MEDITATION CCXIV.

"He that contemneth small things shall fall by little and little."

PRELUDE.

IT is the little things of life that make up its sum; everything is heeded by our heavenly FATHER, nothing is too small for His notice. If we are not careful about the little things, we

shall certainly overlook the greater ones. We must follow the example of a little child when it is first put on its feet to walk, we must make sure of our way. We see how carefully the little one takes each step, how it seems to feel its way for fear of stumbling, how careful it is of every little hindrance for fear it should fall ; so should we take heed to the little things which hinder us, and feel our way little by little, and then we shall not stumble over the greater obstacles that we meet with.

Point 1. The small things that we are not to condemn are the sins that we call venial sins. It is these sins which turn all our good into evil ; they are daily surrounding us, they seem so little that they are beneath our notice. We hear it said, "Oh, there is not *much* harm in doing so and so ;" so what appears to us a small harm is indulged in, and it always leads to greater harm. We flatter ourselves by thinking that it is only a little matter, GOD will not punish for this ; but GOD'S Word tells us that He does punish for what we call little sins ; the men of Bethshemesh were punished for their curiosity in looking into the Ark, and David for his vanity in numbering the people.

Point 2. Great sins, that is, deadly sins, are so apparent, that we are less likely to fall into them ; but if we overlook little ones, we shall

most assuredly fall, little by little, until we become enslaved by them ; they will grow round us like a wall that is built round a city ; this wall of little sins will shut us out from all that is good.

RESOLUTION.

TO be watchful over the first impulse to do anything, however small, that will not be perfectly in accordance with GOD's holy Will.

PRAYER.

I PRAY Thee, my FATHER, to give me grace to be watchful, lest I fall little by little, and so drift away from Thee. I ask this for JESUS CHRIST'S sake. Amen.

NINTH SUNDAY AFTER TRINITY.

MEDITATION CCXV.

" And did all eat the same spiritual meat ; and did all drink the same spiritual drink : But with many of them God was not well pleased."

PRELUDE.

ST. PAUL tells us that all those of whom he writes had the same advantages ; they

were fed with the same food, they all had CHRIST their Rock to follow them and give them living water, and yet with many of them GOD was not well pleased.

Point 1. Some hearts are ready for the food that CHRIST gives them ; they hunger for it, and He feeds them. The same food that satisfies the hungry soul is not satisfying to those who are craving for something more than GOD gives them ; the food is the same for all, but GOD is not pleased with those who are not satisfied with the food He provides.

Point 2. CHRIST offers me better food than He did to those of old ; He gives me the help of His Sacraments, of the ordinances of worship ; He has placed me in a land where His Word is taught and preached ; He gives me every opportunity of growing in grace by the power of the HOLY SPIRIT which is ever flowing into His Church. Will GOD be pleased with the use I have made of these when He calls me to give my account of them ?

RESOLUTION.

TO be careful to lose no opportunity of accepting the spiritual food that GOD puts before me, and to be well satisfied with it.

PRAYER.

HOLY FATHER, grant that I may hunger after spiritual food, so that Thou mayest feed me ; and let me not be like those with whom Thou wast not well pleased, but grant me sufficient food for all my needs. For CHRIST's sake. Amen.

TENTH MONDAY AFTER TRINITY.

MEDITATION CCXVI.

"Jesus stooped down, and with His finger wrote on the ground. . . . He that is without sin among you, let him first cast a stone at her."

PRELUDE.

THE law of Moses directed that certain sinners should be stoned to death. The Pharisees thought that JESUS would not carry out this law, because they knew He taught the law of love ; so in order to tempt Him they brought to Him one who had sinned so as to incur this punishment of stoning according to the law of Moses, and asked Him what He would do in this case. JESUS stooped down, by this act showing the lowliness of His humanity, and wrote on the ground ; but when they con-

tinued asking Him, He said, "He that is without sin, let him first cast a stone."

Point 1. The consciences of the accusers of this sinner smote them ; they could not face the holy JESUS, they went out from His Presence one by one, and left Him alone with the sinner. His words had*probed their hearts and convicted them of sin, and they all departed. They had been ready to cast stones at her, because perhaps their sins might have been different ones from hers, but they could not stand the searching gaze of JESUS, the All-holy.

Point 2. There are many stones thrown about the world ; sometimes they hit those whose due they are not, misrepresentation causes the stone to strike in the wrong direction. Some stones are thrown with a direct aim at some persons, so that they are injured in such a way that they never hold up their heads again, and some are heaped upon a person until there is no life left in him. Be careful that you do not cast any stones ; remember our LORD'S reproof, think of His tender love for sinners, do not tread them down, but help them to rise up ; be the first to show them pity, take them by prayer to JESUS that He may deal with them, and look into your own heart and see how many things there are there to offend Him, and see how unworthy you are of the loving forbearance of your LORD.

RESOLUTION.

I WILL try to be tender and forgiving to all around me, more ready to see my own faults than theirs.

PRAYER.

O LOVING JESUS, forgive me for the many times I sin against Thee, and let me not dare to condemn others until I have searched well into my own heart and cast out all my sins. Give me the help I need, I humbly pray Thee, Who livest and reignest with the FATHER and the SPIRIT for ever. Amen.

TENTH TUESDAY AFTER TRINITY.

MEDITATION CCXVII.

"Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

PRELUDE.

CONSIDER JESUS sitting on His throne of glory with innumerable holy beings gathered around Him, those angels who have watched over us, and waited for us. Listen to the voice which says, "Come, ye blessed of My

FATHER ;" it is the voice of JESUS calling us to inherit the Kingdom.

Point 1. The blessed ones are the faithful who have been gathered from amongst the multitude of the wicked. JESUS says the Kingdom has been prepared from the foundation of the world, and He has been waiting long for His faithful ones, but this Kingdom which will last for ever has been prepared for those only who remain faithful unto the end.

Point 2. There is another kingdom, to which there will be no kind voice of welcome, no cheering sound telling of the promised reward after all the struggle and fight is over, no light to lighten it, no end to its duration or to its misery. It is in our power to choose which of these shall be our home for eternity.

RESOLUTION.

TO keep before me the sound of my LORD'S voice calling me to His Kingdom, so that I may be encouraged to be faithful to the end.

PRAVER.

ALmighty GOD, spare me not now, but chasten me as may be good for me ; let me carry my cross now, that I may wear the crown hereafter. Grant this, I pray Thee, for JESUS CHRIST'S sake. Amen.

TENTH WEDNESDAY AFTER
TRINITY.

MEDITATION CCXVIII.

"Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They said unto Him, We are able."

PRELUDE.

THESE words were said to St. James and his brother in answer to a request from their mother to JESUS that her two sons St. James and St. John might sit on His right hand and on His left in the kingdom of heaven. The cup of suffering and the baptism of blood St. James did bravely endure; he gained the crown of martyrdom, for he was beheaded by Agrippa, the wicked grandson of the murderer of the Holy Innocents. Agrippa persecuted the Christians, and hoped to break down the strength of the Church by taking away its chief leader; St. James was the first of the apostles who was put to death, and he went to join the first martyr St. Stephen in singing praises to GOD.

Point 1. Zeal for his Master gained for St. James a great reward; he was willing to endure the suffering and the baptism, he con-

Tenth Wednesday after Trinity. 141

tinued zealous to the end, and when Agrippa was tormenting those who believed in CHRIST and threatening them with every kind of cruelty, he did not shrink ; he had entered into his Master's service, and he continued faithful unto the end.

Point 2. St. James gave up all to follow JESUS—father, mother, and all he possessed ; he knew that a life of trial was before him, for JESUS said, “If they have persecuted Me, they will persecute you also.” How stedfast then must have been his faith, how zealous his love, to enable him to fulfil what he had undertaken ! And his reward was the greatest that could have been bestowed upon him, the gift of the martyr's crown, wherewith to be arrayed in the regeneration, when he would take his place with those who will dwell nearest the LAMB Who was slain for him.

RESOLUTION.

TO try to follow the apostle in his zeal for JESUS, by being willing to give up anything that may hinder us from following Him.

PRAYER.

O GOD, make my heart burn with zeal for Thee, so that I may show forth by my

life my willingness to give up all for Thee. Grant this, I humbly ask, for my LORD JESUS' sake. Amen.

TENTH THURSDAY AFTER TRINITY.

MEDITATION CCXIX.

"I am meek and lowly in heart."

PRELUDE.

ONE of the greatest men that ever lived, Moses, the tried servant of the LORD, was said to be the meekest of men. The virtue of meekness was found perfect only in our LORD; but we must all strive after it, for JESUS says we are to learn meekness of Him.

Point 1. Let us see in what way JESUS showed His meekness, so that we may know how to follow Him. JESUS never broke the bruised reed, or quenched the smoking flax; He never rebuked with harshness. When St. James and St. John wanted to call down fire from heaven upon the Samaritans, He rebuked them. Think of the meekness of His Passion, how He, the SON of GOD, bore the harsh words of His accusers and the scourging and the

buffeting ; think how JESUS gave a soft answer whenever He was spoken evil of.

Point 2. Meekness gives great strength ; it has the power to conquer anger, it keeps all evil in subjection, it gives us power to win souls for CHRIST ; for if we show meekness and forbearance towards others they must see that there is a power in us beyond earthly wisdom, and they must yearn for the grace that makes us meek when they unjustly accuse us.

RESOLUTION.

TO try to follow JESUS in His meekness, by putting away from me all feeling of anger, and to be ready with a gentle answer for all who vex me.

PRAYER.

LET me learn of Thee, O my LORD, to be meek and lowly in heart, that I may always be gentle towards others in word and action. Amen.

TENTH FRIDAY AFTER TRINITY.

MEDITATION CCXX.

"Thy saints give thanks unto Thee."

PRELUDE.

THERE are saints on earth and saints in Paradise—there is the cloud of witnesses, the noble army of martyrs, the holy apostles; all these give thanks to GOD, with these we hold communion, and with these we must give thanks, thanks that GOD has called them to be saints.

Point 1. In order to enter into these thanksgivings, we must consider what we know about these saints. Our Church has set apart different days on which we commemorate the memory of these different saints, and one day in the year when we rejoice with all saints. Most of us have some one or more dear to us, who having entered into the rest of Paradise are joining with the holy ones there in giving thanks to GOD for all His mercies to them; with these we are permitted to hold communion by prayer and intercession, for they still live, though absent in the body, and are continually praising GOD. Let the thought of the communion which we have with

them strengthen us in our sorrows, and lift us up from earthliness to purity and holiness of life.

Point 2. There are saints on earth, waiting to join those in Paradise, devoted servants of GOD, fighting the good fight through difficulties and temptations, keeping before them the knowledge that their Maker's watchful eye is ever over them, looking to Him to guide them, bearing weariness, and suffering patiently and thankfully, and praising Him for His many merciful gifts. We must revere the saints, whether here on earth or in Paradise, for CHRIST is the King of saints, and in honouring them we are honouring Him.

RESOLUTION.

I WILL try to follow the example of the saints, and give thanks to GOD for His goodness to me.

PRAYER.

ALMIGHTY GOD, Who hast permitted us to hold communion with Thy holy ones now at rest, let me rejoice with them in giving thanks for this and all Thy other precious gifts to me. For CHRIST'S sake. Amen.

TENTH SATURDAY AFTER
TRINITY.

MEDITATION CCXXI.

"How many hired servants of my father's have bread enough and to spare, and I perish with hunger?"

PRELUDE.

THIS was the cry of the Prodigal, when he began to realise the misery of his position. He longed to be in his father's home again; he would have been glad of the lowest place there, so he made up his mind to arise and go to him and own that he was not worthy to be called his son.

Point 1. The first step towards real penitence is to feel misery and want, to long for something better; there must be a sense of unworthiness, the pain of sin, before it can be truly repented of.

Point 2. With the sorrow for sin will come the longing for home, the remembrance of the FATHER'S love and the desire to return to Him, and with this desire will come the knowledge that the sin must be confessed. He who lives in sin

is perishing with hunger, whilst close at hand is food ready to supply his need. Take heed, therefore, to seek the LORD while He may be found ; if you have left the shelter of your FATHER'S house, do not delay to return to it at once and confess your sins with humility and penitence.

RESOLUTION.

TO take warning by the Prodigal, and not to stray away from my FATHER'S house.

PRAYER.

HOLD Thou me fast, O my FATHER, so that I stray not from Thee, and help me to resist every temptation to do so. Hear my prayer, for CHRIST'S sake. Amen.

TENTH SUNDAY AFTER TRINITY.

MEDITATION CCXXII.

" And when He was come near, He beheld the city and wept over it."

PRELUDE.

OUR LORD sees in Jerusalem a picture of all the world ; He stands with His apostles and gazes at the multitude hurrying to

and fro. With His perfect eye He can see into the hearts of that multitude; He sees their false ways, their greediness of gain, their vanities and follies; He sees that when they rejoice it is only for earthly gains, and that beneath a religious exterior there is the poison of sin, which will sooner or later destroy them body and soul; and He weeps over them.

Point 1. Think of any great city you know, look at the multitude hurrying to and fro, all intent upon some absorbing business, or some exciting pleasure; hour after hour the stream goes on, the multitude eager and occupied with whatever they are making the business of life. And see JESUS looking down upon the city; His calm and piercing eye can see into the hearts of that busy throng, and He knows who is for Him and who is against Him. Is not the sight enough to make Him weep?

Point 2. Will you make your SAVIOUR to weep? Nay, rather be the one penitent sinner who turns to Him for mercy; thus you will be joined with those who are making JESUS glad, and not amongst the multitude who are making Him weep.

RESOLUTION.

I WILL try not to do anything that will cause my LORD to sorrow over me.

PRAYER.

HOLY FATHER, look down with pity upon all those who sin against Thee, and call them to repentance before it is too late. For His sake Who died for us all. Amen.

ELEVENTH MONDAY AFTER
TRINITY.

MEDITATION CCXXIII.

" Peter said, Lord, how oft shall my brother sin against me, and I forgive him ? "

PRELUDE.

ST. PETER shows us how reluctant we naturally are to forgive one another ; he asks if seven times is enough, but our LORD answers that so often as our brother sin and repent, we ought to forgive him.

Point 1. If our brother trespass in any way against us, are we ready to forgive him at once ? In our home life there are many times when some one says or does something which vexes us ; how do we bear with this ? Brothers and sisters in a household have what they call their little quarrels, their little disagreements ; beware lest they do not lead to an unforgiving spirit towards

each other. But why should there be little quarrels? We must not expect that all will think the same as we do, there must be differences of opinion; but the way in which we bear with these will be our test as to whether we are fulfilling our LORD'S injunction to St. Peter.

Point 2. It is through GOD'S justice in dealing with us that we see His forbearance. He is never ready to take offence, but eager to pardon. He is considerate for our infirmities and our temptations, and in return for our coldness and neglect of Him He gives us a tender look, a loving word..

RESOLUTION.

I WILL forgive all who vex me, and will try to show my forgiveness by doing some kind act for them.

PRAYER.

FILL me, O my GOD, with the spirit of forbearance, that I may deal tenderly with all who offend me. For CHRIST'S sake. Amen.

**ELEVENTH TUESDAY AFTER
TRINITY.**

MEDITATION CCXXIV.

"Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field."

PRELUDE.

THERE is nothing too small to bring before the notice of GOD; the reason we have not, is because we ask not. The LORD cares even for the hairs of our head, for they are numbered by Him, and every minute insect that lives has life and motion given it by Him. We cannot move hand or foot without His help, and He is ever ready to attend to our wants; if we ask rain, He will give us bright showers of rain, and the grass that we need in the fields.

Point 1. Fear not to ask GOD to give thee all thou requirest; if thou needest food, ask Him for it, if thou needest health, ask Him to give it thee, if thou desirest a blessing upon any undertaking, ask and He will bless it. Make thy requests known to Him, being fully assured that He will give thee all that thou askest, if it be good for thee to receive it.

Point 2. Often we do not receive as much as

152 Eleventh Week after Trinity.

we expect, because we ask amiss ; we are not childlike and simple enough in making our desires known, or we do not look for the answer to our request, or, if we get what we want, we perhaps disregard the Hand that gives it. Is not this to be unthankful ?

RESOLUTION.

TO ask GOD for all my little needs, and to feel that whatsoever I have, comes from His Hand to me, in answer to my prayers.

PRAYER.

TEACH me, O my FATHER, to ask of Thee in childlike faith for all I require, knowing that Thou wilt grant me whatever is good for me. For Thy SON'S sake. Amen.

ELEVENTH WEDNESDAY AFTER TRINITY.

MEDITATION CCXXV.

" Simon, son of Jonas, lovest thou Me ? "

PRELUDE.

JESUS asked this question thrice of Simon Peter, the apostle who thrice denied Him.

Peter was sorely grieved ; it reminded him of his former inconstancy, and must have sent a pang through his heart, fearing His Master still doubted him. But JESUS knew what was in his heart ; He knew St. Peter loved Him, and so He gave His sheep into his care.

Point 1. He by Whom all things were made, Who dwells with the FATHER and the HOLY SPIRIT, Who is perfect in love, asks this question of us. CHRIST has all that He needs : He has the adoration of Angels, the worship of Seraphim and Cherubim, yea, the love of the FATHER and the SPIRIT ; but He asks us for our love. All that we have belongs to Him, and yet He asks us to give Him something, to give Him our love. In order to give Him the love He asks we must learn to know Him better, we cannot love without knowledge of the object of our love ; JESUS gives us the means of knowing Him.

Point 2. In order to know CHRIST so as to love Him truly, we must meditate upon Him ; meditating upon the Passion of our LORD cannot fail to make us love Him. We must be touched by the love He bore us, that love which caused Him to suffer so much ; and the more we know of His love for us, the more we shall love Him. Meditation must be a part of our life's work ; none of the Saints have been able to do

154 Eleventh Week after Trinity.

without it ; some of them spent whole days and nights in meditation. Meditation should be begun very humbly, very simply ; you should call upon GOD to help you ; then let your heart go out to meet JESUS, and He will come and put His Hand of love upon you, so that you will not be able to do otherwise than love Him.

RESOLUTION.

THAT I will try to show my love to JESUS by a more perfect obedience to Him.

PRAYER.

O LORD, Thou knowest that I love Thee ; increase my love, and make me so to burn with love for Thee that I may never grow cold. Amen.

ELEVENTH THURSDAY AFTER TRINITY.

MEDITATION CCXXVI.

" The Lord laid on Him the iniquity of us all."

PRELUDE.

MORE than eighteen hundred years ago the sins of the whole world were laid

Eleventh Thursday after Trinity. 155

upon JESUS, the Man of Sorrows ; He bore the weight of them, He carried them upon the Cross, they caused His death, they are still being borne by Him ; He knows whence each pang comes, He traces to each individual soul the especial burden which is laid on Him.

Point 1. CHRIST has died, but He lives now to be our Intercessor ; He still sees the iniquity of the whole world, He died that the iniquity might be blotted out. For some, CHRIST'S death has been effectual, some have forsaken sin and allowed themselves to be washed in the Blood of the Lamb, and they will receive the reward promised to His faithful ones ; but there are others who will not allow themselves to be washed in His Blood, who continually cause it to flow afresh, who feel no love for JESUS, but care only for themselves. Think with tender love of Him Who has suffered so much for you, and surely you will not do anything that will cause Him to suffer any more.

RESOLUTION.

TO be more watchful over myself, lest I do anything that will add weight to the burden which my LORD is bearing for me.

PRAYER.

O CRUCIFIED JESUS, help me to crucify the sin which most easily besets me, that it may

156 Eleventh Week after Trinity.

not add to the weight of the sorrow that Thou bearest for me. Amen.

ELEVENTH FRIDAY AFTER TRINITY.

MEDITATION CCXXVII.

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not?"

PRELUDE.

THERE is a spot now shown to travellers on the road from Bethany to Jerusalem where the whole view of the city comes before the eye ; it is thought that at this spot our LORD looked upon Jerusalem, that beautiful city, adorned with every outward adornment that could make it lovely to behold, and He beheld it and mourned over it. He longed, He yearned for it ; He would have gathered it under His wing, and sheltered it from all harm, but it would not be under His care.

Point 1. We have seen how a hen will call little ones round her when there is any danger, how she calls louder and louder when

there is any fear of their being hurt, how she spreads out her wings and gathers them close to her body, and holds them so tightly that you must fight against her before you can take them away, and she would rather lose her own life than that you should hurt one of her little ones.

Point 2. In the same way that JESUS looked upon Jerusalem does He now look upon our land, upon the city where we dwell. He sees the wealth, the talent, the beauty of its structures, the splendour of the luxuries which are indulged in, the strength of its fortifications, the magnificence of the temples that are erected for His worship ; and He mourns over it, because He calls to us over and over again, and we will not come to be gathered under His wing, and protected from the evil enticements of the things which surround us.

RESOLUTION.

THAT my LORD shall not call to me in vain, but that I will listen to His voice, so that when there is any danger I may be gathered under the shelter of His wing.

PRAYER.

I PRAY Thee, my heavenly FATHER, to look down with much pity upon our land, even

158 **Eleventh Week after Trinity.**

as JESUS did on Jerusalem, and gather us safely under the wing of Thy Holy Church, that we may all be brought within its shelter. For His sake Who died to redeem us from our sins, Amen.

ELEVENTH SATURDAY AFTER TRINITY.

MEDITATION CCXXVIII.

"It was not an enemy that reproached me, it was thou, a man, mine equal, my guide, my own familiar friend."

PRELUDE.

THERE is no trial which touches us more keenly than ingratitude—when one whom we have loved and trusted, with whom we have taken sweet counsel, turns against us and speaks evil of us, treats us unkindly, ignores us, or takes part with others against us,

Point 1. David felt the pang of ingratitude when he wrote these touching words, "It was not an enemy that reproached me." We know not the particular cause for this expression, but we do know that it was prophetic of One Who was to suffer as he had suffered, of One of Whom is written, "What are these Wounds in My

Eleventh Saturday after Trinity. 159

Hands—those with which I have been wounded in the house of My friends?” Think of the works of love and charity that JESUS did when on earth, and for those very people who turned against Him with ungrateful hearts when He most needed their sympathy and support.

Point 2. Do you think that if you had seen Him, with Whom you had held sweet converse, Him Who had been your truest and best Friend, persecuted, smitten, condemned to death, that you would have turned from Him, and listened to those who had taken no concern for you, who had given up nothing to help you, who were merely acquaintances, upon whom you could not rely? If so, you would indeed have been guilty of ingratitude; take heed that you are not now setting at naught your truest and best Friend.

RESOLUTION.

TO trust JESUS as my Friend, to tell Him everything that concerns me, to rely upon His counsel in all that I undertake.

PRAYER.

LET me, O my FATHER, stand firm in my love to my LORD, that I may never turn against Him in ingratitude, or cause Him to grieve that He has been a friend to me.

**ELEVENTH SUNDAY AFTER
TRINITY.**

MEDITATION CCXXIX.

" Two men went up into the temple to pray."

PRELUDE.

A PHARISEE and a Publican ; these were the two men whom JESUS selected, whereby to teach us the lesson of humility. The Pharisee, with head erect, proudly walking into the best seat in the Temple, the place where all could observe his show of devotion, where all men could take note that he was then fulfilling the law. The Publican remaining at the entrance, in a humble attitude, not looking right or left, but overpowered with a sense of his unworthiness to be present in GOD'S House. Those who were coming in and out took no notice of the Publican, their eyes were attracted by the Pharisee, the man who by his outward appearance seemed to be fulfilling all that was required of him.

Point 1. The angels look down from heaven
the Temple ; they see a man kneeling
unobtrusively, in some retired place ;

they hear him say, "GOD be merciful to me, a sinner;" they watch over him, they bear him up, and encourage him to lift up his eyes and see the good things which GOD has prepared for him; they guide him safely along the path that leads to penitence, they take him before the great Absolver, they show him bright gleams of light to cheer him on his way, and at length they carry him gently in their arms to the glorious Presence of their LORD.

Point 2. It was of the Publican that our LORD said he went down to his house justified; it is in the way of the Publican that our LORD would have us walk, the way of humility and lowliness, thinking little of ourselves, that we may give all the glory to GOD.

RESOLUTION.

THAT I will be careful to make no outward show of being religious, but strive to be single-minded and humble in all my ways.

PRAYER.

GOD be merciful to me, a sinner.

**TWELFTH MONDAY AFTER
TRINITY.**

MEDITATION CCXXX.

"Jesus taketh Peter, James, and John, his brother, and bringeth them up into an high mountain apart, and was transfigured before them."

PRELUDE.

THERE are three things that are typified in these words : JESUS chose three only to witness the Transfiguration, for it is only a few who will be admitted to the vision of the full glory of GOD ; He took them to a high mountain,—it is only by rising above the world that we can have the peace of GOD ; He was transfigured before them, His earthly form so changed, His face shone as the sun, and His raiment white as the light, a foreshadowing of what we shall see when the fulness of His beauty is revealed.

Point 1. Moses and Elias appear with JESUS in glory, a testimony of the LORD'S wonderful power, and a convincing proof to the apostles of His being the SON of GOD. Moses had been buried in a valley of the land of Moab, and Elijah had been carried in a chariot of fire up

to heaven from the banks of Jordan, but at JESUS' bidding Moses came forth from his grave, and Elijah came down from heaven.

Point 2. From the account given us of this wonderful Transfiguration, we may learn that which is of never-ending joy, that the departed spirits of the just still live, and that the glory revealed to the three on the mount is a foretaste of the glory which shall hereafter surround CHRIST'S chosen ones in the day of their resurrection.

RESOLUTION.

I WILL try to bring before my mind's eye to-day something of the glory that shall be revealed, so that I may be made worthy to partake of it.

PRAYER.

HOLY JESUS, open my eyes that I may see Thee in Thy glory, and may strive to make my heart ready to enter into the fulness of the joy that Thou hast prepared for me.

**TWELFTH TUESDAY AFTER
TRINITY.**

MEDITATION CCXXXI.

"All they that see Me, laugh Me to scorn."

PRELUDE.

THE mind suffers pain as intensely as the body. The pain that we have to bear from ridicule and scorn is one of the most severe ones that attack us; it tries us to the heart, especially when we are ridiculed in times of any bodily pain, or sorrow of mind. David speaks of the mental pain that JESUS bore when He was laughed to scorn; for we know that David is speaking of JESUS in these words, for the Psalm in which they occur begins with the words that JESUS afterwards uttered, "My GOD, My GOD, why hast Thou forsaken Me?"

Point 1. JESUS bore the ridicule of sinners and uttered not a word; their scorn must have gone to His heart, so tender, so incapable of any feeling of ridicule for those in pain of any kind. How the words of derision must have hurt Him! but He submitted, willing to bear, not a part of the suffering only that His FATHER had willed for Him, but every atom of

Twelfth Tuesday after Trinity. 165

it, and to bear it, as He intended His followers should hereafter bear all their trials, with perfect meekness and patience.

Point 2. If the sight of pain in others does not cause you sorrow, if you delight to hear about acts of violence, cruelty either to man or beast, executions, murders, you are like the Roman soldiers on the morning of the Crucifixion, for even if you do not ridicule the suffering, you scorn it by taking pleasure in hearing about it. Will not the thought of JESUS soften your heart and make you turn away from hearing or reading of such things? If you relinquish anything in order to follow JESUS, remember that He Who bore scorn for you will help you to bear scorn for Himself.

RESOLUTION.

I WILL take no part in anything that is cruel or causes pain to others, and I will abstain from reading about anything that will be likely to harden my heart towards the suffering of others.

PRAYER.

O LORD, I pray Thee to soften my heart with the dew of Thy HOLY SPIRIT, so that I may be touched by the sufferings of others; and grant that I may never take part with those who ridicule or scorn others. For CHRIST'S sake. Amen.

TWELFTH WEDNESDAY AFTER
TRINITY.

MEDITATION CCXXXII.

*"A certain man went down from Jerusalem to
Jericho."*

PRELUDE.

THIS poor traveller fell among thieves ; they knocked him down, and left him half dead. A priest and a Levite saw him in this unhappy condition, but they did not take the trouble to help him ; but a good Samaritan came by and tended him, and took him to an inn, where he ensured his being sheltered and fed, paid two pence for him, and promised to recompense for any further outlay.

Point 1. There are many persons in the world now who are trampled upon by those who despise them, because they do not consider them to be as good as themselves ; and instead of trying to raise them from their miserable condition, they leave them to go down spiritually, as this poor man did, from Jerusalem to Jericho. The priest and the Levite passed by, but even they do not raise the poor

despised one; but the Good Samaritan, the Great Physician, does not reject him ; He pities the sufferer, binds up his wounds, pours in the oil of the HOLY SPIRIT, and gives him the wine of His sustaining Blood, places him within the Church, and sees that he is nourished by the two Sacraments which are necessary to his salvation.

Point 2. Look round you, see whether there is any one upon whom you are trampling or hindering from rising to a better state of life. There are many ways in which you may be doing this ; search your heart, and by the aid of the HOLY SPIRIT see whether you err in this matter.

RESOLUTION.

THAT I will try to help any who need encouragement in spiritual things, by showing them how they may come to JESUS.

PRAYER.

HELP me, O LORD, to raise those who are downcast, and to encourage them to seek Thee, so that I may win their souls for Thee, my LORD and SAVIOUR. Amen.

**TWELFTH THURSDAY AFTER
TRINITY.**

MEDITATION CCXXXIII.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

PRELUDE.

THE reward of the poor in spirit is an inheritance in the kingdom of heaven. There are some persons who are poor in this world's goods by the position in which GOD has placed them; and there are some who keep themselves poor, because they give away so much to those who are in need; and there are others, the truly poor, who having this world's riches, and by not fixing their thoughts upon them, live as if they had none; and there are those who, being called to a life of retirement from the world, give up all they possess that they may be like their LORD, and have nothing that they can call their own.

Point 1. Poverty in worldly goods helps us to poverty of spirit, for if we possess and care overmuch for worldly things our hearts will be puffed up with pride, and pride is contrary to humility, and humility is the fruit that those bear who are poor in spirit.

Twelfth Friday after Trinity. 169

Point 2. Some persons are proud of their appearance, some of their knowledge, some of their dress, or the adornment of their houses : all this is contrary to poverty of spirit ; we must aim at having thankful hearts for all these gifts which GOD has given us, but not be puffed up by them.

RESOLUTION.

I WILL try to be ready to give up anything that GOD may call me to resign with cheerfulness of heart.

PRAYER.

O JESUS, let me learn of Thee to part with all, if by so doing I may serve Thee better, for I know that if Thou blessest me, I shall have an inheritance in the kingdom of heaven. Amen.

TWELFTH FRIDAY AFTER TRINITY.

MEDITATION CCXXXIV.

"Blessed are they that mourn : for they shall be comforted."

PRELUDE.

WE have many examples of mourners amongst the saints of old ; the holiest

170 Twelfth Week after Trinity.

and best of GOD's servants have mourned, and still must mourn. We must mourn for ourselves, as David, St. Mary Magdalene, and St. Peter did ; and we must mourn for the sins of others, as Jeremiah and David did.

Point 1. We mourn when our dear ones are taken from us ; we mourn when any public calamity takes place ; we mourn when those we love are not walking in the faith ; and GOD allows us to mourn as He did His saints of old, and He says that He chastens those whom He loves. We must mourn also for our own sins ; mourn, not because of the punishment that we deserve for them, but because our sins have caused the heart of JESUS to be sad.

Point 2. They that mourn shall be comforted, consoled with the sweet fruit that follows contrition, the forgiveness of sins ; comforted with the thought that JESUS wept for an earthly sorrow, consoled by the gentle soothing influence that the COMFORTER has over us.

RESOLUTION.

TO weep only for such things as CHRIST would have me weep for, and to shed only such tears as I can like David ask JESUS to put in His bottle, that they may be treasured up until they have their reward.

Twelfth: Saturday after Trinity. 171

PRAYER.

GRANT to me, O GOD, the comfort that Thou hast promised to those who mourn. I ask this for JESUS' sake. . Amen.

**TWELFTH SATURDAY AFTER
TRINITY.**

MEDITATION CCXXXV.

"Blessed are the meek : for they shall inherit the earth."

PRELUDE.

OUR pattern of meekness is JESUS, for there is no one who has had so much cause to rebel against meekness as He has had, and there is of course no one who has so shown us the true spirit of meekness ; we are never tried as He was, and yet how little do we show meekness !

Point 1. If you are meek, you will never return an unkind remark ; if you have spoken hastily, you will be ready to own it ; if you have said in haste what is not perfectly true, you will at once repair the error ; if you are slighted by your friends, you will not resent it.

Point 2. The reward of the meek is that they shall inherit the earth. The ungodly may enjoy prosperity for a time, and for a time they may seem to have all they desire, but there is always a care mixed with their enjoyment, they are afraid of losing the good things of the earth, they desire to keep them for ever, and the thought of parting with them gives them pain ; but the meek shall inherit the earth with true peace and true joy, for in the good things around them they see GOD'S Hand, they accept them as a loan from Him, feeling they are not worthy to have so many pleasures, and thus they inherit the earth with meek and thankful hearts.

RESOLUTION.

TO aim at having a quiet and gentle spirit, and to try to show it by a calm and recollected manner.

PRAYER.

O HOLY SPIRIT, pour into me the grace of meekness and gentleness. For my LORD JESUS' sake. Amen.

TWELFTH SUNDAY AFTER
TRINITY.

MEDITATION CCXXXVI

"He took him aside from the multitude . . . and looking up to heaven, He sighed, and saith unto him, Ephphatha, that is, Be opened."

PRELUDE.

A MAN who was deaf and dumb was brought to JESUS that He might heal him. He could not hear the voice of JESUS, he could not speak to Him, but JESUS took him apart from the multitude, and touched him with His mighty power, and said, "Be opened : " then he was healed.

Point 1. JESUS always used remedies to heal the sick whilst He was on earth, and thus shows us that although He could with a word convert us and make us whole of the diseases of our souls, yet He chooses means which we must use if we desire to be healed, either in our bodies or our souls. JESUS took the deaf and dumb man apart from the world, He anointed him with the HOLY SPIRIT, and He used a form of words before He healed him ; so He shows us that if we wish to be healed of our sin, we must shut out the noise and bustle of the world, and we

174 Thirteenth Week after Trinity.

must be touched by the HOLY SPIRIT before He will pronounce the words that will absolve us from our sins.

Point 2. Perhaps you are deaf and dumb, so deaf that JESUS calls over and over again and you do not hear Him, so dumb that you have not the power to speak to Him. There are many who are so from the time of their birth, who are brought up in such wicked homes, that they never hear a sound of anything that is good or holy; and there are some who become deaf and dumb, because they give up trying to hear, until their ears lose the power of hearing, and their tongues the power of speaking. Judge yourself in this matter, and if you find you need to be healed, go to JESUS at once, and He will heal you.

RESOLUTION.

I WILL try to keep my ears ready to hear and my tongue ready to speak to my LORD, lest I become like the deaf mute.

PRAYER.

O GOD, make me attentive to Thy voice, and let me praise Thee with my mouth, lest I become deaf and dumb to Thee. For JESUS CHRIST'S sake. Amen.

THIRTEENTH MONDAY AFTER
TRINITY.

MEDITATION CCXXXVII.

*"Blessed are they which do hunger and thirst after
righteousness : for they shall be filled."*

PRELUDE.

TO hunger and thirst is to feel absolute need, food and drink are both needed for the preservation of our bodies ; to hunger and thirst after righteousness is to have an intense desire to be filled with it.

Point 1. In order to be righteous, we must keep GOD'S commands, love Him, and fear Him, and never do anything that we should be ashamed to own before Him, for He is a righteous GOD, He is perfect righteousness, and He desires us to seek the righteousness which comes from Him.

Point 2. "They shall be filled," that is, we shall taste and see how gracious the LORD is, we shall be satisfied with the food He gives us ; it will be like a well springing up in us, and the pools will be filled with water, so that we shall hunger no more, neither thirst any more.

176 Thirteenth Week after Trinity.

RESOLUTION.

THAT I will long to be like my LORD, that I will hunger and thirst for Him, and not be satisfied until I am really trying to do His Will.

PRAYER.

I PRAY Thee, O my FATHER, to let me feel hungry and thirsty, that I may come to Thee to be filled with the grace of Thy HOLY SPIRIT. For my LORD'S sake. Amen.

THIRTEENTH TUESDAY AFTER TRINITY.

MEDITATION CCXXXVIII.

"Blessed are the merciful: for they shall obtain mercy."

PRELUDE.

JESUS came on earth to show mercy; He united mercy to justice, and thus made it perfect; justice without mercy is cruelty, mercy without justice is incomplete. Our LORD began His life on earth for us with being merciful, and at the Judgment Day He will be merciful with perfect justness.

Thirteenth Tuesday after Trinity. 177

Point 1. GOD delights in works of mercy, He is ever looking round to see who needs mercy, and He bestows it on all who require it and seek for it. If GOD treated us with justice only, how terrible would be our condition ! for we know we do not deserve mercy from Him ; but our FATHER loves us well, He is never harsh with us, He shows mercy whenever He can.

Point 2. If we do not show mercy to others, we must not expect to receive any ourselves ; we may show mercy by almsgiving, by sympathy, by not being exacting to those beneath us, by making allowance for those who have not the same advantages as ourselves. The reward of those who show mercy is that they shall obtain mercy, not only from our fellow-creatures, but from GOD ; which is mercy we do not deserve.

RESOLUTION.

I WILL try to show tenderness and consideration towards those who need my sympathy, and will try to help those who are in any trouble.

PRAYER.

FORGIVE me, O my FATHER, for having done so little towards showing kindness and mercy to others, and help me to begin from this time to love deeds of mercy and acts of kindness.

178 Thirteenth Week after Trinity.

THIRTEENTH WEDNESDAY AFTER TRINITY.

MEDITATION CCXXXIX.

"Blessed are the pure in heart : for they shall see God."

PRELUDE.

JESUS was perfect purity. There must be purity of heart and of body, in order that it may be complete, for if the heart contains thoughts which are not pure, it must affect the body, and if the body be not pure, it must be the heart which has made it so. JESUS lived on earth, as we do, amidst all its temptations, and although He was sinless and could not err in any way, yet He knows whether the temptation can or cannot be resisted, and He says, "Blessed are the pure in heart," thereby showing us that it is possible to obtain purity.

Point 1. Any kind of sin makes us impure, it makes us unfit to be the dwelling-place of the HOLY SPIRIT; but there are especial sins which are against the law of purity. The sin of intemperance, by which we mean being over-indulgent to our bodies by eating or drinking more than is necessary to sustain us, by being luxurious in our habits, by pampering our bodies so that they absorb our thoughts till we have no

Thirteenth Wednesday after Trinity. 179

thought for anything else; whatever we do to our bodies which makes them unfit to be presented to the pure Eye of GOD, is making them impure. Impurity of the heart is thinking evil of others; it is dwelling upon what is evil in the world, it is caring to hear of evil things, it is keeping any sin which shuts out GOD, for He will not come to the heart that is not swept out, and made ready for Him.

Point 2. The pure in heart shall see GOD ; is not this a reward worth striving for? is it not the greatest joy that can be given to us? Think what it would be if you were for ever shut out from the vision of GOD, to live in perpetual darkness ; and then turn to GOD, and try to yearn more and more for the vision of Himself. We can only see Him in part now ; what the full vision will be we shall see hereafter, when we shall have been washed from all impurity in the Blood of JESUS.

RESOLUTION.

TO try to keep myself, my heart and body, ready to receive my LORD as my Guest, and this will make me shut the door against all that He would not like to find in me.

PRAYER.

MAKE me a clean heart, O GOD ; wash me in the Blood of the Lamb, and cleanse

180 Thirteenth Week after Trinity.

me from all that is not pure. For the sake of Him Who is perfect purity, my LORD and SAVIOUR, JESUS CHRIST. Amen.

THIRTEENTH THURSDAY AFTER TRINITY.

MEDITATION CCXL.

"Blessed are the peacemakers: for they shall be called the children of God."

PRELUDE.

JESUS came to make peace between GOD and man, and between man and man; He came to gather all His children together into one union, the Church, and by doing so He made peace. In order to do this He conquered the enemy that was disturbing the peace of the world, He conquered sin by death.

Point 1. Has the world retained the peace which JESUS left, which He gave to the Church? He provided all that was necessary to retain this peace; but the enemy, though conquered, is not yet slain, and he tries to upset this peace. But for our comfort we are told that the enemy shall never prevail, that JESUS having conquered

Thirteenth Thursday after Trinity. 181

it, it can never get the mastery again ; but it is so full of desire to fight and make war that it will always be trying to do this until GOD calls His elect to dwell in the land where peace reigns.

Point 2. We are to be the peacemakers on earth till that time come, by trying to live at peace with each other, by helping to reconcile those who are at variance with each other, by removing obstacles to peace. What these are will occur to your mind if you consider the matter, and be encouraged in your efforts to maintain peace, by the thought that CHRIST has said you shall be called a child of GOD, that is, you will be made fit to dwell in your FATHER'S home.

RESOLUTION.

TO try to find out whether I am doing anything which is hindering another from being at peace with me, or whether I am putting any stumbling-block in the way of any one who desires to be at peace with GOD.

PRAYER.

ALmighty GOD, help me to live peacefully with all, and give me peace of mind. For my LORD JESUS' sake. Amen.

182 Thirteenth Week after Trinity.

THIRTEENTH FRIDAY AFTER TRINITY.

MEDITATION CCXLI.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

PRELUDE.

SUFFERING in itself will not give us an inheritance in the kingdom of heaven; heretics and sinners throughout the world's history have suffered, but the reward is not for them, it is reserved for those who suffer for righteousness' sake.

Point 1. We must not *seek* for persecution, which is suffering, though we know that through much tribulation we shall enter into the kingdom of heaven; and if we are in CHRIST'S army we shall find ourselves assailed by foes on all sides, with weapons ready to hurt us at every turn, for those who try to follow CHRIST are as a target set up on high, at which arrows are thrown with decided aim. For those who like to walk in the smooth places of the world cannot bear to see any trying to pick out their way over the stones; it irritates them, and they

Thirteenth Friday after Trinity. 183

throw out their darts to give them still more pain.

Point 2. If we are persecuted because we are trying to do what is right, we need never fear, for the greater the suffering on this account the greater will be our joy hereafter. GOD marks all His true servants with the Cross on their brow, as a pledge of the life of suffering which will lead them to the life of joy. We must take heed that we use the suffering aright; there must be no complaining, no murmuring, but we must rejoice that we are permitted to take our share in the sufferings of CHRIST.

RESOLUTION.

I WILL try to be thankful if GOD gives me pain to bear for Him.

PRAYER.

HOLY FATHER, let me take my part with the noble army of martyrs, either by will or deed, that if called to suffer I may bear it bravely, unflinchingly, rejoicing that I am called to endure something for my LORD and Master, JESUS CHRIST. Amen.

THIRTEENTH SATURDAY AFTER
TRINITY.

MEDITATION CCXLII.

"Ye are the light of the world. A city that is set on an hill cannot be hid."

PRELUDE.

OUR LORD said these words of those whom He had been describing through the Beatitudes, those who strive to follow in the way of those whom He calls "Blessed;" He says they shall be as the light of the world, their deeds cannot be hid, because the city where they dwell is set upon a hill.

Point 1. We are to bear testimony to GOD on earth, we are to show our light to all in the world, that they may see from whence it comes. If we have the light, it must shine; if we try to hide it, it will be extinguished. Light will not burn if it be covered over; therefore GOD wills that His people should be set upon a hill, that by their examples others may be led to follow their LORD.

Point 2. By our example we either bring others to the light, or we keep them in darkness; it is in the power of each of us to hinder

Thirteenth Saturday after Trinity. 185

a soul from coming to the light. What a terrible thought ! It is sad indeed if we keep in the dark ourselves, but still more sad if we do anything to keep others there. Be careful how you act towards those around you ; be careful that you do not tempt another to do anything that your conscience tells you is not right ; beware of being light or irreverent in your words or manner, for by this you may cause others to sin, by taking the fear of GOD from their heart, and if they do not fear GOD they will not love Him.

RESOLUTION.

I WILL try to let CHRIST's light shine through me, that others may be guided to find Him.

PRAYER.

HOLY FATHER, manifest Thyself to me, that being lit up with Thy light I may be able to draw others to Thee. For His sake Who liveth and reigneth with Thee and the HOLY SPIRIT for ever and ever. Amen.

THIRTEENTH SUNDAY AFTER
TRINITY.

MEDITATION CCXLIII.

"Blessed are the eyes which see the things which ye see."

PRELUDE.

JESUS was speaking in the Temple to a mixed multitude when He said these words. He addressed Himself to those who had the opportunity of seeing all His wonderful works on earth, who had seen what prophets and kings had desired to see, and had not seen. These people saw with the outward eye what we are permitted to see with the eye of faith.

Point 1. They were blessed, our LORD says, who saw the things which were happening around them, and believed in them; but more blessed are those who see those things with the eye of faith. To us the vision is by faith only, but we may see as clearly as they did if we will, and then our reward will be greater.

Point 2. What things did the multitude see? They saw Jesus in human form, we see Him in His glorified humanity; they saw the miracles

Thirteenth Sunday after Trinity. 187

He wrought upon the sick, we see His Hand curing them in answer to our prayers ; they saw sinners falling at His feet, and asking for forgiveness, we see day by day the effects of His forgiveness on those who, having led evil lives, give up their sin and turn to Him : thus we see the things which they saw, and we are blessed.

RESOLUTION.

THAT I will look around me for glimpses of my LORD in all things, so that He may bless me with the eye of faith.

PRAYER.

GIVE me faith, O my LORD, to see Thy Hand in all things, and open my eyes that I may see the wondrous things of Thy law.

FOURTEENTH MONDAY AFTER
TRINITY.

MEDITATION CCXLIV.

"There was a man named Zacchæus, and he was rich. And he sought to see Jesus, and could not for the press, for he was little of stature. And he ran before, and climbed up into a sycamore tree to see Him. And when Jesus came to the place, He said unto him, Zacchæus, make haste and come down; for to-day I must abide at thy house."

PRELUDE.

ZACCHÆUS was rich, but his riches did not entirely engross his heart, there was room in it for JESUS. He forgot his wealth in his eagerness to know JESUS, Who He was, and what He was like; therefore he did not allow any obstacle to prevent his doing this, but climbed up into the sycamore tree that he might see and hear Him the better.

Point 1. JESUS knew Zacchæus was looking out for Him, seeking Him, so He looked up at him, and told him He would abide with him; in reward for his eagerness to see Him, JESUS gave him the great honour of receiving Him as his Guest.

Point 2. "Behold, LORD, the half of my goods I give to the poor; and if I have done any wrong

Fourteenth Tuesday after Trinity. 189

to any man I restore fourfold." What an example is Zacchæus to us : first, in his eagerness to see JESUS ; secondly, in his giving of alms ; and thirdly, in his restitution ! Try to follow his example, and, above all, give your whole heart to JESUS.

RESOLUTION.

TO climb up above everything on the earth, that I may catch sight of JESUS, and may offer Him all I possess with a thankful heart.

PRAYER.

O MY FATHER, what reward can I give unto Thee for all the benefit that Thou hast done unto me ? Give me, I pray Thee, a thankful heart wherewith to praise Thee for ever. Through JESUS CHRIST, my LORD. Amen.

FOURTEENTH TUESDAY AFTER TRINITY.

MEDITATION CCXLV.

" Be not of a sad countenance."

PRELUDE.

THERE was no sadness in the garden of Eden when GOD placed Adam and Eve

190 Fourteenth Week after Trinity.

there ; beautiful flowers were there, trees, fruit, a lovely clear stream of water like crystal; and a man and woman made perfect in form, after the Image of GOD. Sadness came by disobedience.

Point 1. Sadness is caused only by sin. Sorrow is not sadness; there may be an expression of sorrow on the face, righteous sorrow, the sorrow that JESUS permits when He causes us to mourn, but that is not sadness. Sadness is caused by want of hope, by want of love, by a feeling of dissatisfaction, by rebellion, by disobedience.

Point 2. There is no sweeter sight on earth than the joyousness of a little child, whose face, beaming with brightness, shows the sweetness of its heart; its actions are joyous, because they are the outward expression of its interior life. What is it that makes the child's joyousness so sweet to behold? It is because of its truthful love; it thinks of no harm, it relies upon some one to care for and provide for it, it looks forward to nothing but joy in the future, and the brightness of its little face causes others to rejoice. Who would mar the joy of a child by showing it a sad countenance? Let us each try to have a joyful countenance, a face that may catch the rays of the Sun of Righteousness, and then our hearts will be joyous too ; and instead of being

Fourteenth Wednesday after Trinity. 191

weighed down by the sorrows and cares of the world, we shall give them to JESUS to take away from us. He will not shine upon a countenance that is sad.

RESOLUTION.

THAT I will not give way to moodiness and depression, but try to rise above them, to joy and thankfulness.

PRAYER.

FILL my heart, O LORD, with joy and gladness ; so shall I sing and be glad all the days of my life. Amen.

FOURTEENTH WEDNESDAY AFTER TRINITY.

MEDITATION CCXLVI.

" Use not vain repetitions."

PRELUDE.

JESUS does not mean by this to condemn frequent prayer, or prolonged prayer or the repetition of the same words. He would not condemn what He Himself practised. He prayed all night, and night after night ; He used the

192 Fourteenth Week after Trinity.

same words over and over again in the Garden of Gethsemane. What He condemns is using words of prayer for form's sake, also praying for our covetous desires, and not that GOD'S honour may be advanced, and praying unduly for that which GOD has plainly shown us He intends to withhold from us.

Point 1. GOD knows what things we have need of before we ask Him, but He requires us to ask Him by prayer for what we want, that we may thereby show our desire to have them, and our dependence upon Him. We must be careful that our prayers do not become vain repetitions, by using words without heeding what we are saying, for it is only mockery to pray to GOD with the lips while the heart is far from Him.

Point 2. GOD looks for earnestness in my prayers, and for faith ; if I pray without these I am no better than the poor heathen who makes his request to wood and stone.

RESOLUTION.

TO consider well, before I pray, to Whom I am praying, and for what it is that I wish to pray.

PRAYER.

GIVE me, O my FATHER, such a perfect trust in Thee, that I may feel that what-

Fourteenth Thursday after Trinity. 193

ever I ask of Thee in prayer Thou wilt grant me, if it be for my good that I should receive it; and let me leave all in the Hands of Him Who liveth and reigneth with Thee and the HOLY GHOST for ever. Amen.

FOURTEENTH THURSDAY AFTER TRINITY.

MEDITATION CCXLVII.

"Charity never faileth."

PRELUDE.

CHARITY is the greatest of Christian virtues, because it comprises all of them. If we have faith without hope, our faith is imperfect; if we have hope without faith to rest upon, it is worthless. If we have charity we must have faith and hope; therefore charity is the greatest. Charity has two parts: love towards GOD, and charity towards our neighbour.

Point 1. Our charity must be practical; it is useless to say we live in charity, unless we show in our lives that charity rules them. GOD looks into our hearts and sees whether we are merely saying the words, or whether we are practically fulfilling what is required of us. Persons some-

times deceive themselves by words ; they know it is right to be charitable, and they desire to be so, but they do not carry their desire into practice. Let us consider what are the characteristics of charity as given us by St. Paul—kindness, forbearance, want of self-seeking, thinking well of others, caring for their welfare, rejoicing with their joy, sorrowing with their sorrow.

Point 2. Charity never faileth; it is the ground-work of all that is good. If we have charity in our hearts, we set up the kingdom of GOD within us ; we live a life hidden with CHRIST.

RESOLUTION.

I WILL begin to-day and try to act and think charitably towards some one who is not very pleasing to me.

PRAYER.

ALMIGHTY GOD, give me true charity, that, loving Thee with all my heart, I may love my neighbour as myself, and do all I can to promote his welfare. For CHRIST'S sake. Amen.

**FOURTEENTH FRIDAY AFTER
TRINITY.**

MEDITATION CCXLVIII.

"Your names are written in heaven."

PRELUDE.

AN earthly king has his courtiers ; he chooses those to be round his throne whom he can instruct in his ways, so that they may carry out his wishes, and he rewards those who are faithful to him by raising them to honour. When JESUS, our King, was on earth, He chose twelve apostles to be His attendants and to serve Him during His ministry ; living constantly in His Presence, learning from day to day, by His example, the virtues that were necessary to fit them for the high office to which they were called, the office of preaching the glad tidings of pardon and peace when their Master should have left them.

Point 1. JESUS said, "I know whom I have chosen ;" He selected those twelve apostles after much prayer, for before He called them He spent a whole night in prayer. Upon the foundation of these apostles He built His Church, and He said of it that the gates of hell should not prevail against it. JESUS gave

196. Fourteenth Week after Trinity.

His apostles power to do many wonderful things, but He told them that they had greater cause even than this for rejoicing, viz. that their names were written in heaven.

Point 2. What should be our feeling towards those holy men, who gave up their lives for CHRIST? It should be reverence and love; and in order to show this we must allow ourselves to be instructed by them through the words of the gospel preached by them, and we must perpetuate their memory by keeping the festivals appointed by the Church for this purpose, and strive to learn some especial lesson from the life and example of each.

RESOLUTION.

THAT I will not neglect keeping the days set apart by the Church for the commemoration of CHRIST'S apostles, and will try to learn some lesson from each one.

PRAYER.

GIVE me, my FATHER, a teachable mind, so that I may follow the doctrine and example of Thy apostles, and may hold communion with them in prayer and praise, for ever and ever. Amen.

Fourteenth Saturday after Trinity. 197

FOURTEENTH SATURDAY AFTER TRINITY.

MEDITATION CCXLIX.

"If the tree fall towards the south, or towards the north, in the place where the tree falleth, there shall it lie."

PRELUDE.

WE are as trees upon the earth ; if we lean to the south the sun will warm us ; if to the north the cold winds will wither us ; but to whichever side we lean, on that side we shall fall when the woodman comes to cut us down.

Point 1. We must in all things incline towards the south ; we must stretch forward to feel the warmth of the sun, we must incline towards it, or the north wind, which is very strong, will draw us the other way. We must carefully shield our branches, or there will be no fruit, and if we bear no fruit we shall be cut down and burnt ; if we are making a good show of fruit, we shall be left until our timber has grown to its full size, and we shall then be used to build up the pillars of the House of our GOD.

Point 2. Where we fall, there shall we lie ; there will be no alteration afterwards in our condition, we shall be carried away to which-

198 Fifteenth Week after Trinity.

ever storehouse we are destined. No one will have power to remove us until the Master comes to say for what purpose He needs us ; it may be that He will require us to adorn His House, or it may be that He will only use us to keep up the fire that is kindled to burn up all that is worthless.

RESOLUTION.

TO try so to live that when I die I may be made a pillar in the House of my GOD.

PRAYER.

ALmighty FATHER, I pray Thee to grant me Thy HOLY SPIRIT to enable me to grow in grace, until Thou seest fit to gather me into Thy storehouse. For JESUS CHRIST'S sake. Amen.

FOURTEENTH SUNDAY AFTER TRINITY.

MEDITATION CCL.

" And as He entered into a certain village, there met Him ten men that were lepers, which stood afar off: and they lifted up their voices and said, Jesus, Master, have mercy on us."

PRELUDE.

LEPROSY is the most sad of all diseases ; it so pollutes the sufferer that no one will

Fourteenth Sunday after Trinity. 199

go near him, no one will touch anything that he has touched ; no one can help him, because every one fears to come in contact with so terrible a disease. There is a place in a foreign country set apart for lepers to dwell in. They hold no communication with their friends or relations, they do everything for themselves ; but there is one man, a priest, who ventures to live amongst them, that he may give them the Bread of Life, and minister in the Name of CHRIST to their spiritual needs.

Point 1. The lepers represent sinners ; they felt unworthy to approach JESUS, they stood far off, and lifted up their voices to Him to have mercy upon them. These lepers knew their sinfulness ; they were ready to lay bare the whole of their condition, to keep nothing back, not to disguise their malady. Lepers were wont to cry out, "Unclean, unclean," when any one passed by, for fear others should come near enough to catch the disease.

Point 2. JESUS sent the lepers to the priest that they might be cured of their malady, and as they went they were cleansed ; but only one turned back to give JESUS the glory and to thank Him for His mercy. JESUS bid him go on his way rejoicing in the thought that he was rewarded for his faith. JESUS shows His mercy to the unthankful and to the thankful ;

200 Fifteenth Week after Trinity.

but to those only who are thankful does He show especial favour by bidding them arise and go on their way rejoicing.

RESOLUTION.

TO be especially careful to give thanks to GOD for whatever mercy He shows to me.

PRAYER.

HEAR my prayer, O my FATHER, when I cry to Thee for mercy, that Thou wouldest cleanse me from my sin, and wash me so that I may serve Thee with a clean heart. For CHRIST'S sake. Amen.

FIFTEENTH MONDAY AFTER TRINITY.

MEDITATION CCLI.

"Praise the Lord, O my soul, and forget not all His benefits."

PRELUDE.

SINGING praises, rejoicing, giving thanks, these will be the sounds heard in heaven; if we do not learn them here we shall not be able to take part in them hereafter.

Fifteenth Monday after Trinity. 201

Point 1. Gratitude, strange to say, is one of the last things we offer to GOD. If we thanked Him as we ought, our thoughts would be always in heaven ; our greatest joy would be to keep up a constant stream of praise and thanksgiving.

Point 2. David praised GOD continually ; he did not forget the benefits he had received from Him. We receive greater benefits than David did ; surely we shall not be wanting in giving praise. If we do a kind and generous act for a friend, we always expect that he will give us some sign of acknowledgment of it, and according to the amount of his gratitude do we judge whether we shall at any future time renew our kind action. JESUS, Who is our best Friend, gives us the greatest and most generous gifts, but we are very slothful about thanking Him for them.

RESOLUTION.

I WILL begin at once and praise GOD for every little mercy I receive, so that my voice may be attuned to sing praises in heaven.

PRAYER.

WITH a grateful heart, O my GOD, would I sing praises to Thee for all the benefits which Thou hast bestowed upon me, and I ask of Thee the grace of gratitude. For JESUS CHRIST'S sake. Amen.

**FIFTEENTH TUESDAY AFTER
TRINITY.**

MEDITATION CCLII.

"If I may but touch His garment, I shall be whole."

PRELUDE.

IT is well for us if we seek JESUS at once when we are in trouble. The poor woman who touched the hem of His garment had been suffering twelve years, but had never before felt her need of JESUS; now when she approached Him, JESUS did not allow her to go away without receiving virtue from Him. He turned and looked upon her, kindly, even tenderly, calling her daughter, and saying, "Be of good comfort, thy faith hath made thee whole."

Point 1. The multitude were thronging around JESUS so close that they must have touched the flowing garment that He wore, but only one received grace from Him. He knew that the touch of the woman was the touch of faith; He knew her inmost heart, though she said nothing; the silent communing of a faithful heart with JESUS is often more effectual than the outpouring of many words of prayer.

Point 2. Do not be afraid to come to JESUS

and touch the hem of His garment, even if you have been hitherto keeping some sin in your heart ; but come at once, or it may be too late. Do not be discouraged by any outward difficulty. The poor woman pressed through the crowd till she reached Him, and you will receive the same blessed assurance that He has healed you.

RESOLUTION.

TO lay at the feet of JESUS my besetting sin, and ask Him to take it from me.

PRAYER.

O LORD, I pray Thee, let me but touch the hem of Thy garment that I may be healed, and give me faith to enable me to seek Thee through all difficulties. Amen.

**FIFTEENTH WEDNESDAY AFTER
TRINITY.**

MEDITATION CCLIII.

" Whose is this image and superscription ? "

PRELUDE.

UPON every piece of money is stamped some superscription, by which we know

to what country it belongs ; upon every medal, whether it is used as a badge of some society, or as a mark of honour and esteem, there is some mark by which we may know to what or to whom it belongs. The tribute-money which was shown to JESUS had on it the superscription of the Roman Emperor Cæsar.

Point 1. There is something in each of us which shows exactly to whom we belong. There is a mark put upon us at our baptism, engraven as it were upon our foreheads, which nothing can efface ; at our confirmation this mark is renewed, and it remains with us for eternity.

Point 2. In order to see the spiritual meaning of this superscription, we must understand that it is the new name that GOD has given us : " I will write upon him my new Name." This is indelibly marked upon the brow of a Christian, and in whatever country he may be he will be known by this home mark ; he may mar this Image, or even let it become rusty, and almost defaced, but still it is there ; it will remain with us whilst we are in this world, and will go with us to eternity.

Point 3. We shall one day have to give an answer as to Whose Image and Superscription this is ; if we have not cared about it, or heeded it, we must not expect that GOD will recognise by it hereafter.

Fifteenth Thursday after Trinity. 205

RESOLUTION.

TO see that the Image with which I am marked is kept bright, so that all may see and know Whose I am.

PRAYER.

HOLY FATHER, make me more worthy of the impress which Thou hast put upon me, and let me grow more and more like to Him in Whose Name I pray to be heard, JESUS CHRIST, my LORD. Amen.

**FIFTEENTH THURSDAY AFTER
TRINITY.**

MEDITATION CCLIV.

"Remember Lot's wife."

PRELUDE.

GOD was willing to save His servant Lot and his wife from destruction at the time of the burning of Sodom and Gomorrah, and sent His angels to warn them and deliver them upon a certain condition, that they were not to look behind them, but escape to the mountains ;

but Lot's wife disobeyed the angels and indulged her curiosity to see what had happened to the city, and she became a pillar of salt. Remember Lot's wife.

Point 1. Let us learn from this two lessons—the sinfulness of prying into things that are not intended to come to our knowledge, and the necessity of obedience to those whom GOD sends in His stead, to lead us to Zoah in safety.

Point 2. We must not inquire too curiously into the ways and means that GOD adopts to govern His kingdom; it is sufficient for us to know He doeth all things well. He has given us teachers who are to be to us as the angels whom GOD sent to Lot, who will explain to us the way we should take, and if we disobey them by looking back and by not following the doctrines of the Church which they teach, but try to see into mysteries which are hidden from us, we shall run the risk of becoming a pillar of salt, or of having our hearts petrified so that they will be incapable of receiving any further impressions.

RESOLUTION.

TO take the warnings given in the Bible as especially directed to myself.

PRAYER.

LET me give heed to Thy messengers, O my FATHER, that they may teach me all things that are necessary for me to know, so that I may grow in the knowledge of Thee and my LORD and SAVIOUR JESUS CHRIST. Amen.

**FIFTEENTH FRIDAY AFTER
TRINITY.**

MEDITATION CCLV.

"My lord delayeth his coming."

PRELUDE.

JESUS delays, but we know not how long He may do so ; He delays in mercy, He delays in justice, He wills that all shall have time for repentance. We must not take advantage of the delay by putting off repentance, for we know that when He does come, it will be when we are least expecting Him ; He has warned us, and it will be our own fault if we are not ready for Him.

Point 1. My LORD delays His coming because He wants me to be ready for Him ; He

208 **Fifteenth Week after Trinity.**

loves me, and He will grieve if, when He comes, He finds me giving my heart to other things than Himself. After He has waited so long and so patiently for me, my LORD will not come again; if I am not prepared to give up all and go at once with Him, He will very justly put me on one side and go in search of one who has been faithful to Him, and has never given up watching for his LORD'S appearing.

Point 2. My LORD delays, but He may be close at hand; He may be waiting just to give me one more chance of proving my love for Him, and if I do not accept the opportunity, He may not give me another; it is a solemn thought, that He may be so nearly ready for me.

RESOLUTION.

I WILL watch always for my LORD, that He may not find me unprepared for His coming.

PRAYER.

PREPARE my heart, O my LORD, that when Thou comest, I may be ready to go with Thee.

FIFTEENTH SATURDAY AFTER
TRINITY.

MEDITATION CCLVI.

"Behold, a woman in the city, which was a sinner."

PRELUDE.

ST. Mary Magdalene ; saint because through penitence, humility, and love she won the love of JESUS, Who said that she should be remembered throughout all ages. It was this woman who spared nothing that she might present to her LORD a token of her gratitude ; the alabaster box of ointment must have cost her all she had ; she became poor, that she might have to give to JESUS.

Point 1. This woman did not care for the scorn and ridicule of any ; she acknowledged she was a sinner, and she knew that JESUS was in the house of a Pharisee, a place where she would not have been allowed to enter if her LORD had not been there. She stood at JESUS' feet, behind Him, not venturing to look into the Face of the pure and holy JESUS ; she began to wash His feet with her tears, and to wipe them with her hair, and she anointed them with the precious ointment.

210 Fifteenth Week after Trinity.

Point 2. JESUS had smitten the heart of this woman ; He had chastened her until He had brought her to see her sin in its full sinfulness, and to confess it, and now He was ready to commend her acts of repentance. He receives her love, He pronounces for her the words of absolution : "Her sins, which are many, are forgiven ; thy faith hath saved thee, go in peace."

RESOLUTION.

THAT I will shed tears of penitence at JESUS' feet, and offer Him my best gifts as an act of gratitude for the forgiveness that He bestows upon me.

PRAYER.

O LORD JESUS, give me true sorrow for sin, that I may grieve sorely for the many times I have sinned against Thee.

**FIFTEENTH SUNDAY AFTER
TRINITY.**

MEDITATION CCLVII.

"No man can serve two masters: for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

PRELUDE.

GOD is our Master ; He is the only One Who has any authority to tell us what to do. Mammon, which is the world, tries to get the upper hand and rule us, and if we are not watchful he will gain the mastery, for he will use every stratagem to gain hold over us ; he uses deceit, false allurements, promises of peace where there is no peace, and every possible art that is attractive to us. GOD uses none of these means, but in a plain, simple way shows us His superiority, His right to claim us, and His power over us.

Point 1. By the free will which GOD has given to each of us He allows us to choose who shall be our master ; but He requires that, whichever we choose, to that one we shall yield entire submission ; if He is to be our Master, we must have none other.

212 Sixteenth Week after Trinity.

Point 2. Some persons try to serve both masters ; they think they will give the greater obedience to GOD, and only yield a little to mammon, just sufficient to prevent their seeming peculiar amongst their acquaintances, who would think it strange if they lived so strictly in obedience to one Master ; but they only intend to obey the calls of mammon sometimes, just in little matters, when it seems to them that they cannot be doing any harm by so doing. Do you think that they read GOD's Word by the light of His HOLY SPIRIT, for it says there, "Ye cannot serve GOD and mammon"?

RESOLUTION.

I WILL at once take my stand amongst the servants of the heavenly Master, and strive to do His bidding.

PRAYER.

HEAVENLY FATHER, I pray Thee to give me grace to serve Thee faithfully as my LORD and Master with singleness of heart. Amen.

SIXTEENTH MONDAY AFTER
TRINITY.

MEDITATION CCLVIII.

"The path of the just is as a shining light, that shineth more and more unto the perfect day."

PRELUDE.

CONSIDER this beautiful picture of a soul that is given wholly to GOD. The just are those who walk in faith ; they have no desire to go in any other path, they give out their light as they go along their way, and they shine more and more unto the perfect day.

Point 1. The light will not always be with us to guide our steps, and if we do not at once walk in the paths of the just we may lose the light, and we shall never reach the perfect day, for our LORD says, "Yet a little while is the light with you : walk while ye have the light."

Point 2. He that walketh in darkness knoweth not whither he goeth. JESUS loves those who are just ; He gives them His light, they walk safely in it, and He leads them unto the perfect day. There is nothing to prevent your walking in the path of the just, and shining with a bright light, but your own will ; for if you stedfastly set

214 Sixteenth Week after Trinity.

your face to go towards the heavenly Jerusalem; you will assuredly find the way, and in that city you will find the perfect day, where no more light will be needed.

RESOLUTION.

TO be steadfast in doing just what I can prove to be right, and to give no heed to enticements to go out of the path of the just.

PRAYER.

GRANT me, O my FATHER, the light which shall guide me, and give me grace to use it aright. For JESUS CHRIST'S sake. Amen.

SIXTEENTH TUESDAY AFTER TRINITY.

MEDITATION CCLIX.

*"Come, see a Man Which told me all things that
ever I did : is not this the Christ ?"*

PRELUDE.

JESUS, being wearied with His journey to Samaria, sat down by a well, and a woman came there to draw water. JESUS asked her to give Him some water to drink ; she recognised Him to be a Jew, and wondered that He should

Sixteenth Tuesday after Trinity. 215

ask water of a Samaritan, for the Jews had no dealings with the Samaritans.

Point 1. JESUS told the woman that if she knew Who it was that spoke to her she would have asked Him to give her the water of life. At first she did not understand Who JESUS was, or what He meant ; but as soon as she found out that He knew all her past and her present sin, she acknowledged Him to be a prophet, and by this acknowledgment she confessed her sin. Then she thirsted for water, and asked CHRIST to give her to drink, and as soon as He had made Himself known to her she left her water-pot and went into the city.

Point 2. The woman of Samaria at once gave up her evil life ; she went and told others of CHRIST, and confessed Him before men, and bade them come and see Him Who had told her all things that ever she did. Learn from this woman the lesson that GOD would teach you. As soon as she had found the well of life she did not care for any other well, and when she had received the gift she at once used it for others' good ; she aroused the whole city, and brought them to CHRIST.

RESOLUTION.

THAT I will go to the well and seek living water, and not come away until JESUS has given it to me.

PRAYER.

MAKE known to me, O my GOD, my sins, as Thou didst to the woman of Samaria, that I may confess them before Thee, and seek for pardon through the precious Blood of my LORD JESUS CHRIST. Amen.

SIXTEENTH WEDNESDAY AFTER
TRINITY.

MEDITATION CCLX.

"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit unto them that ask Him?"

PRELUDE.

OUR parents are always anxious to bestow gifts upon us; they think nothing too good for their little ones, they will deny themselves pleasures and even necessities in order to provide for them; and this feeling is common from the highest in the land to the poorest amongst us. Have you not seen a woman give her last penny to a child to buy some little thing that takes its fancy? and yet there is a FATHER Who gives us more than any of these.

Sixteenth Wednesday after Trinity. 217

Point 1. There is no father so tender as GOD ; He is both Father and Mother to us. He promises to give us His HOLY SPIRIT, to take from Himself and give to us ; and this gift is a very precious one, it is a gift that will beautify us and make us meet to be inhabitants of the new Jerusalem.

Point 2. Our FATHER bids us to ask for the gift ; He does not treat us as foolish parents treat their children, that is, give them every luxury that comes in their way before they need it, or think of asking for it, and so they take the gifts as a matter of course, and are not at all thankful for them. We must really desire the gift of the HOLY SPIRIT, and we must ask Him for it and He will give it to us.

RESOLUTION.

THAT I will pray more earnestly for the gift of the HOLY SPIRIT, that It may govern all my actions.

PRAYER.

HOLY FATHER, fill me with Thy richest gift, and make me more worthy to receive It. For CHRIST'S sake. Amen.

**SIXTEENTH THURSDAY AFTER
TRINITY.**

MEDITATION CCLXI.

"No man having put his hand to the plough and looking back, is fit for the kingdom of God."

PRELUDE.

HE who guides the plough must keep his eye straight before him, and fixed steadfastly on the line of ground over which the plough is to be passed ; if he looks back the furrows will be crooked, and he will have to begin his work over again.

Point 1. You have put your hand to the plough, you desire to keep the line of your life straight, you would not like to walk in crooked ways ; then keep your eyes steadfastly before you, and do not look back, but follow the plough over the rough places as well as the smooth until its work be done.

Point 2. If you look back you are not fit for the kingdom of GOD. These are plain words, and easy to be understood ; apply them to yourself. Put away the remembrance of past sins, lest you be tempted by recalling them to fall into them

Sixteenth Friday after Trinity. 319

again ; and go forward keeping JESUS ever before you until He has made you fit for the kingdom of GOD.

RESOLUTION.

I WILL try to follow always in the straight path pointed out to me by my LORD.

PRAYER.

O MY FATHER, let me never turn back, lest I lose sight of Thee, but guide me with Thine eye, and lead me in the way that will bring me to the haven where I would be with Thee for ever and ever, For JESUS CHRIST's sake. Amen.

SIXTEENTH FRIDAY AFTER TRINITY.

MEDITATION CCLXII.

" I have learned in whatsoever state I am, therewith to be content."

PRELUDE.

ST. Paul had many trials, many hardships, much suffering to endure, but with all that

120 Sixteenth Week after Trinity.

he was able to say he had learned to be content. St. Paul was a man with the same desires, the same temptations, as ourselves, but with far greater difficulties to contend with than we can ever have.

Point 1. To be content is to receive what occurs to us as coming from the Hand of GOD ; it is to let nothing irritate or disturb us, it is to be calm in spirit and calm in memory, and the sum of all is, to have CHRIST to reign within us, for if we have Him we have all that a Christian can desire.

Point 2. St. Paul was content, because he was always striving to do his LORD'S Will, and always striving after perfection ; therefore his LORD dwelt with him and gave him the peace of contentment. This is one of the sweetest virtues that GOD gives to us ; it is one which makes the Christian life a happy, joyous one, it makes it a satisfied life in the midst of all the troubles that surround us, and it shows that the possessor of it has chosen the better part which shall not be taken away from him.

RESOLUTION.

I WILL try to attain to a spirit of contentment, by not longing for things which GOD is pleased to withhold from me.

Sixteenth Saturday after Trinity. 221

PRAYER.

HOLY JESUS, give Thyself to me, and fill me with the peace of contentment, that loving Thee more than anything else, I may be satisfied now, and also in that day when I shall awake up after Thy likeness. Amen.

SIXTEENTH SATURDAY AFTER TRINITY.

MEDITATION CCLXIII.

"Do all for the glory of God."

PRELUDE.

IT is this motive for action that has made the work of saints so blessed ; may not our work be equally blessed if we do all for the glory of GOD?

Point 1. There is always a right and a wrong way of doing everything, and all our good works, however eager we are about them, will be deprived of all their virtue if the glory of GOD be not our first object. In order to find out whether we are really doing everything with this object before us, we must examine ourselves very closely, to see whether there is not some selfish

222 Sixteenth Week after Trinity.

motive at the bottom of our heart. This is difficult to discover, because Satan blinds us so terribly and tries to make us believe that if we are doing a good action it must be for GOD's glory, whilst in reality we use the good deeds, which should have been done for Him alone, as a means of attracting praise to ourselves.

Point 2. Zeal for GOD, which means the energy He gives us to fulfil good works, is always simple, single-eyed, and pure. Good works are a necessary part of our life ; without these we cannot fulfil GOD'S Will in us ; they are the means He has given us of showing forth His love in us. Be careful that in all you undertake you do it for His honour and glory.

RESOLUTION.

I WILL try to avoid all self-pleasing, so that I may give GOD all the glory.

PRAYER.

ALMIGHTY GOD, fill my heart with a desire to work for Thee, and give me grace to resist the temptation to use any works that I do for my own praise. For JESUS CHRIST'S sake. Amen.

**SIXTEENTH SUNDAY AFTER
TRINITY.**

MEDITATION CCLXIV.

" When He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow. And when the Lord saw her, He had compassion on her, and said unto her, Weep not. And He came and touched the bier, and said, Young man, I say unto thee, Arise."

PRELUDE.

THE compassionate heart of JESUS was touched by seeing the poor desolate widow mourning for her only son. He never passes by a case of sorrow without giving comfort. The widow did not even ask Him to pity her ; He knew there was only one thing could comfort her, and He was the only means by which she could obtain it.

Point 1. He who had given the sorrow was ready to give the comfort. By the Will of GOD life was taken from that young man ; by His word it was restored to him. JESUS touched the bier, and the dead was restored to life ; He bid the widow weep not, and He restored joy to her heart.

Point 2. Have you any dear one who is dead in trespasses and sins, who is dead to the influence of the HOLY SPIRIT, dead to all that gives life, who is laid upon the bier of the world, and is being carried away from the heavenly FATHER'S home, to be laid beyond the reach of the FATHER'S love? Then ask JESUS to pass his way, to touch the bier, to bid him arise; and if JESUS sees that your sorrow is sincere His compassionate heart will be touched, and if it be His FATHER'S Will He will restore your dear one to life, and will wipe away the tears from your eyes.

RESOLUTION.

I WILL trust my sorrow with JESUS, knowing that in His own good time He will comfort me.

PRAYER.

I PRAY Thee, my FATHER, bid me arise from deadness unto life in Thee; touch me, and fill me with rejoicing, that I may serve Thee with a new heart. For JESUS' sake. Amen.

SEVENTEENTH MONDAY AFTER
TRINITY.

MEDITATION CCLXV.

" Thy will be done in earth, as it is in heaven."

PRELUDE.

IN these words we pray that whatever is GOD's Will may be our will, for if it is not so we shall be always acting contrary to the way in which GOD would have us act.

Point 1. In order to carry out what we ask for in this prayer, we must not only do just what GOD tells us to do, but we must do it in the same way that His Will is carried out in heaven. It is the angels who fulfil His Will in heaven ; they do it perfectly and willingly. In using these words, try to realise their meaning and to make them your own.

Point 2. Knowing how GOD's Will is done in heaven, let us strive to carry it out in the same way. We are not perfect as the angels, but GOD has given us free will, so that we can if we will act in accordance with His Will, and we must see to it that, inasmuch as we are concerned, GOD's Will is done on earth. We know

VOL. II. P

226 Seventeenth Week after Trinity.

what GOD's Will is, that we should love Him and keep His commandments ; we have a decided rule to follow, there are no changes in it to puzzle us, it is always the same. Be obedient to GOD, and He will show you how to carry out His Will.

RESOLUTION.

I WILL always desire that, not my will, but GOD's Will be done.

PRAYER.

ALMIGHTY FATHER, teach me to know the sweetness of doing Thy Will in all things, and put away from me all selfish desires. For CHRIST's sake. Amen.

SEVENTEENTH TUESDAY AFTER TRINITY.

MEDITATION CCLXVI.

" If any man will come after Me, let him deny himself, and take up his cross daily."

PRELUDE.

JESUS shows us that there is a way in which we may follow Him, and there is only one

way ; it is by denying ourselves and taking up our cross daily.

Point 1. JESUS carried His Cross from the day of His Birth to the day of His Death ; therefore we must take up ours, and carry it all through our lives. JESUS does not say He will give us the cross, but that we must take it up ; He knows that the cross is always in the path before us, and He desires that of our own accord we should take it up, lay the burthen of it upon our own shoulders, and follow after Him.

Point 2. The cross is to be a daily one ; every little thing that vexes us, every unkind word that is said to us, everything that thwarts our pleasure, everything that hurts our feelings, every pain, whether of our body or of our mind, must be taken up and carried after JESUS, Who has gone to His FATHER'S home, and can be reached only by prayer. JESUS says that we must deny ourselves, because He knows that the cross cannot be carried without giving up a great deal that we care for ; it will get in the way of very many things which we like to do, and if we carry it we must give up our wishes, and let our desires be to do only what He desires.

RESOLUTION.

THAT I will not be slothful about taking up my cross, but try to pick up everything

228 Seventeenth Week after Trinity.

that troubles me, and put it on my cross to carry to JESUS.

PRAYER.

ALMIGHTY FATHER, Who knowest that suffering and pain are hard to bear, but that the yielding up my will is still harder, help me, I pray Thee, to conform my will to Thine. For JESUS CHRIST'S sake. Amen.

SEVENTEENTH WEDNESDAY AFTER TRINITY.

MEDITATION CCLXVII.

"Lord, I will follow Thee; but let me first go bid them farewell which are at home."

PRELUDE.

OBEDIENCE to parents is the law of CHRIST, but He tells us that there is even a greater law than this—obedience to GOD. It is GOD Who commands us to obey our parents; and if He calls us to do anything that necessitates our disobeying them, we must do it, however much pain it may cost them and us. Parents must be careful that they are not the

stumbling-block in the way of their children's obeying CHRIST ; and children must be careful that before disobeying their parents they find out clearly that it is the Will of GOD that they should do so.

Point 1. Every event in our lives is pre-ordained of GOD. We are born for an end; GOD has chosen each one of us from our birth to fill some especial place. If we live in close communion with Him, we see quite plainly to what He is calling us ; but He does not distinctly reveal to all the calling to which He has chosen them, because all could not bear to look forward to a life which may sever them from all they love best on earth, and so He waits till a perfect desire is shown to do just what He has ordained for them before He makes His Will known to them.

Point 2. The young man in the gospel narrative was quite willing to obey the call of CHRIST, but there was just one thing he wanted to be allowed to do before doing so, thus showing that his will was not in perfect conformity with the Will of GOD. It seemed but a small request, but GOD is a jealous GOD, He must have the whole heart, and He says of those who require what this young man did before following Him, that they are not fit for the kingdom of heaven.

230 Seventeenth Week after Trinity.

RESOLUTION.

I WILL consider all earthly affection as only a loan for a time, that I may be ready to give it up at any moment, when GOD requires me to do so.

PRAYER.

ALMIGHTY GOD, make me ready to follow Thee whenever Thou callest me ; strengthen my desire to do this, by the power of Thy HOLY SPIRIT. For JESUS CHRIST's sake. Amen.

SEVENTEENTH THURSDAY AFTER TRINITY.

MEDITATION CCLXVIII.

" Thy words have I hid within my heart."

PRELUDE.

WE each have a storehouse within us, and it is always filled with either good or bad things ; the bad things make themselves manifest, the good things are hidden.

Point 1. David hid GOD's words in his heart ; he guarded them reverently, he kept them safe

in his storehouse, so that they might prevent his sinning against GOD. Let us hide GOD's words in our hearts, and then by recollectedness we shall be able to bring them forth to aid us in all times of need.

Point 2. To be recollected is to be able to turn our thoughts inward at any moment to the centre of our heart, where GOD dwells, and seeing by the vision of faith His Presence there, we are able to check whatever is of evil. David was a recollected man, for he always had GOD's words hidden within his heart. Try and be the same, it is a safeguard against all temptations ; you can attain to it by the power which the HOLY SPIRIT will give you.

RESOLUTION.

I WILL try to make a habit of looking into my heart to see GOD there, so that the sight may keep me from evil.

PRAYER.

FILL me, O my JESUS, with Thy Holy Presence, and increase my faith, so that I may recognise Thee at all times. Amen.

**SEVENTEENTH FRIDAY AFTER
TRINITY.**

MEDITATION CCLXIX.

*"Whatsoever thy hand findeth to do, do it with thy
might."*

PRELUDE.

THE only power we have is what GOD gives us. We often forget this, and think that it is our own "arm that gives us the victory ;" the might, the power we call our own comes from Him Whose servants we are.

Point 1. GOD is pleased when we do everything for Him in the best way we can ; it is not given to all to do great things for Him, but all can do their appointed work with their might, and this is all He asks of us.

Point 2. Be in earnest about whatever you are doing ; never rest until you have used all the means GOD has given you to attain perfection. Learn to do this by little things ; whether you work or play, do it to the best of your ability. Never say, "This is well enough, it is not worth while trying to do it any better ;" a habit of this kind in little things will lead to the same habit in spiritual things.

RESOLUTION.

WHATEVER I take in hand I will try to do it with my might.

PRAYER.

GIVE me, O my GOD, the grace of earnestness, that in all things, great or small, I may strive to be perfect, and to be made ready to be a follower of my LORD JESUS CHRIST. Amen.

SEVENTEENTH SATURDAY AFTER
TRINITY.

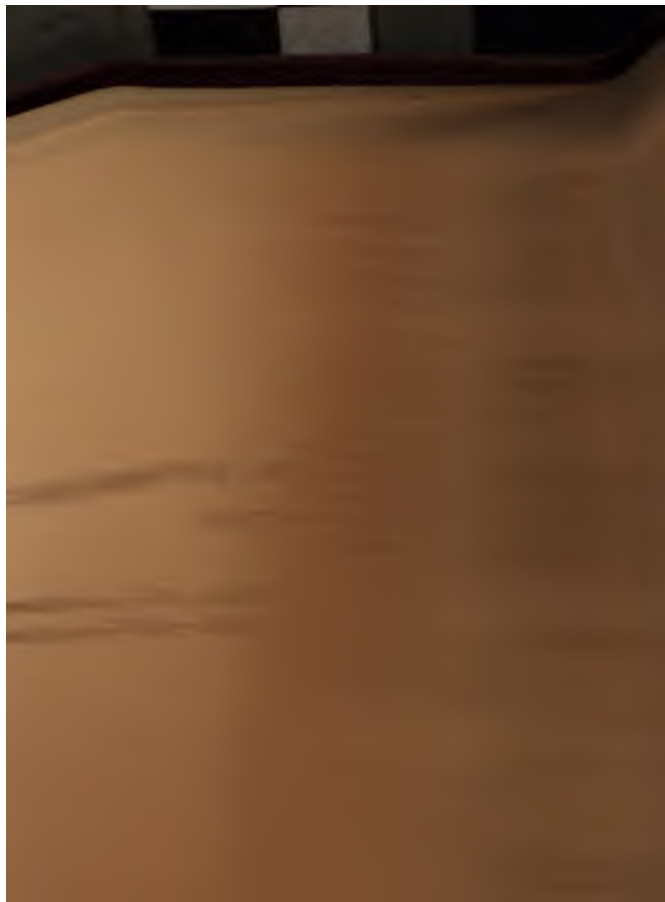
MEDITATION CCLXX.

"Give us this day our daily bread."

PRELUDE.

WE ask by this for a sufficient supply of food for our daily existence. GOD feeds the fowls of the air and the beasts of the field with sufficient for their daily support. GOD feeds us also, but to us He gives two kinds of food.

Point 1. In using these words keep before



the 1990s, the number of people in the world who are under 15 years of age is expected to increase from 1.1 billion to 1.5 billion.

As the world's population grows, the demand for food and other resources will increase. This will put pressure on the environment and on the world's food supply.

One way to meet this demand is to increase the amount of food that is produced. This can be done by using more land for agriculture, by using more water, or by using more fertilizers.

Another way to meet this demand is to increase the efficiency of food production. This can be done by using better farming techniques, by using better seeds, or by using better fertilizers.

There are many ways to meet the world's growing demand for food and other resources. It is up to us to decide which way is best.

One of the most important things we can do is to make sure that we are using our resources wisely. This means that we need to be careful about how we use land, water, and fertilizers.

Another important thing we can do is to make sure that we are producing food in a way that is sustainable. This means that we need to make sure that we are not using up our resources faster than they can be replaced.

There are many other things we can do to meet the world's growing demand for food and other resources. It is up to us to decide which way is best.

One of the most important things we can do is to make sure that we are using our resources wisely. This means that we need to be careful about how we use land, water, and fertilizers.

Another important thing we can do is to make sure that we are producing food in a way that is sustainable. This means that we need to make sure that we are not using up our resources faster than they can be replaced.

There are many other things we can do to meet the world's growing demand for food and other resources. It is up to us to decide which way is best.

One of the most important things we can do is to make sure that we are using our resources wisely. This means that we need to be careful about how we use land, water, and fertilizers.

Another important thing we can do is to make sure that we are producing food in a way that is sustainable. This means that we need to make sure that we are not using up our resources faster than they can be replaced.

There are many other things we can do to meet the world's growing demand for food and other resources. It is up to us to decide which way is best.

One of the most important things we can do is to make sure that we are using our resources wisely. This means that we need to be careful about how we use land, water, and fertilizers.

Another important thing we can do is to make sure that we are producing food in a way that is sustainable. This means that we need to make sure that we are not using up our resources faster than they can be replaced.

There are many other things we can do to meet the world's growing demand for food and other resources. It is up to us to decide which way is best.

234 Seventeenth Week after Trinity.

your mind the recollection of what food it is you desire, and put away from you all thought of asking for more than is necessary for you for the day ; this will cause you to feel peaceful and restful, for having asked aright you know you will obtain, and being trustful you will have no cause to distress yourself. And remember that you ask for food that is necessary for your body. Do not make the prayer an ungodly one by having in your thoughts a desire for luxuries to satisfy your selfish wishes ; ask for the food that is best suited to your condition.

Point 2. The other kind of food you must ask for is spiritual food, without which your soul cannot live. The Bread which came down from heaven centuries ago still comes to feed the hungry now ; ask and ye shall have, that your joy may be full.

RESOLUTION.

TO make my daily prayer for food a reality by thinking for what it is I am asking, and resolving to be content with GOD'S answer to it.

PRAYER.

LORD, I am poor and needy : feed me with heavenly food, so that my soul may be strengthened and refreshed. Amen.

SEVENTEENTH SUNDAY AFTER
TRINITY.

MEDITATION CCLXXI.

*"Jesus went into the house of one of the chief Pharisees
to eat bread on the sabbath day."*

PRELUDE.

OUR LORD has shown us in several instances the duty of meeting together in friendship and hospitality. JESUS knew that the Pharisee would turn all His words to suit his own ends, but yet He sat at table with him, He ate of his food, and conversed with him; and this was on a Sabbath day.

Point 1. JESUS went to the Pharisee's house that He might by His conversation benefit those of the household. JESUS did not fast on the Sabbath day, but partook of the luxurious food of the Pharisee. He shows us that the Sabbath is to be a day for doing kindly deeds, that it is to be kept as a feast-day, and made holy by works of charity and love.

Point 2. Let us each according to our means entertain Christians with hospitality, and by our conversation and kindly deeds help one another,

236 Eighteenth Week after Trinity.

and live in brotherly love with all. JESUS has set us the example of gathering our friends together that we may enjoy each other's society, and thus live in charity with all, even with those with whom we cannot always agree.

RESOLUTION.

TO be open-hearted, and ready to give a kindly welcome to all, and so strive to brighten the lives of those around me.

PRAYER.

GIVE me, O my GOD, that true spirit of charity which will make me love all. For my LORD's sake. Amen.

EIGHTEENTH MONDAY AFTER TRINITY.

MEDITATION CCLXXII.

"Lead us not into temptation."

PRELUDE.

BY these words we mean that we ask GOD not to allow us to be tempted beyond what we are able to bear. JESUS was tempted by the devil in the wilderness; the SPIRIT of His FATHER led Him there that the devil might

tempt Him. GOD suffers us to be tempted, and so we pray Him that we may not be tempted beyond our strength.

Point 1. GOD allowed His SON to be tempted, that He might show forth His power and His strength in conquering the devil ; He allows us to be tempted that we may *grow* strong by resisting the temptation.

Point 2. Temptation yielded to is sin, temptation fought against is strength ; it is by little things we are so often tempted to sin. Some great sin which looks at us with ugly staring eyes, so that there is no mistake about its ugliness, is not the sin into which we are most likely to be tempted ; it is the little creeping things of the earth, that are scarcely visible until we take hold of them, that tempt us to fall away. The little yielding to lying, through exaggeration, the little yielding to deceit by trying to appear what we are not, the little yielding to murmuring which leads to rebellion against GOD : these are some of the little creeping temptations of the world, and if not resisted they will lead us to greater ones.

RESOLUTION.

TO look out for the first little temptation to falling into sin, so that I may by GOD'S help at once resist it.

PRAYER.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy Will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever. Amen.

**EIGHTEENTH TUESDAY AFTER
TRINITY.**

MEDITATION CCLXXIII.

"First be reconciled to thy brother, and then come and offer thy gift."

PRELUDE.

RECONCILIATION comes through forgiveness, forgiveness leads to charity; we must be in charity with all men before we venture to offer to GOD on His altar the gift of ourselves.

Point 1. Self-examination must be the means by which we find out whether we are reconciled to our brother. Perhaps he may be offended

with us, without any fault of our own, and if so, and he will not be reconciled, all we can do is to pray for him ; but if we have given him any cause whatever for anger that we could rightly have avoided, then we must pray very earnestly to be forgiven,—and not only pray, but we must do some act, if possible, that will show our readiness to be reconciled to him.

Point 2. The offering that we should take to God's altar as our best gift is a heart pure from wilful sin ; the gift must be prepared by self-examination, contrition, confession, repentance

RESOLUTION.

I WILL endeavour to give no one cause for anger, and will try not to feel angry with any one without a righteous cause, so that I may always be ready to go to GOD's altar.

PRAYER.

CLEANSE my heart, O GOD, and make it pure, that it may be a fit offering to present to my LORD JESUS. For His sake. Amen.

EIGHTEENTH WEDNESDAY AFTER
TRINITY.

MEDITATION CCLXXIV.

"Pray for us."

PRELUDE.

THE Church has set apart certain days called Ember Days, which come before the times appointed for the ordination of ministers, in order that we may by fasting deny our bodies and bring them into subjection, so that we may the more earnestly give ourselves to prayer.

Point 1. The object for which we should pray on these days is, that GOD will endue His ambassadors, the stewards of His mysteries, with unction from on high, that they may make choice of fit persons to serve in the sacred ministry, and upon whom they shall lay their hands in ordination; also that GOD will bless those who are about to be ordained, and will give them true repentance for their past sins, and zeal and earnestness in their future lives, and enable them to make full use of that great gift about to be given to them.

Point 2. We are very apt to complain that our ministers are not faithful, that they do not preach the gospel as it has been delivered to them, that they have not as much faith in the Sacraments as they ought to have, that they do not live even the outward life of devotedness to GOD'S service that is required of those who are called to such a holy office, and there is often much cause for these complaints; but before we complain, let us look into our hearts and see whether we have obeyed St. Paul's exhortation, "Brethren, pray for us," whether we have followed the Church's command to fast and pray for them, that they may be filled with the HOLY GHOST and be endued with wisdom from on high, to enable them to know and to do all that such a high calling requires of them. Do we help the minister whom GOD has appointed over us, by our prayers, to fulfil the duties of his calling? Do not let another Ember Day pass without giving yourself to earnest prayer for the minister and stewards of GOD'S Word.

RESOLUTION.

THAT I will to-day offer especial prayer for those about to be called to the ministry, and for the Priests and Deacons in my own parish.

PRAYER.

MERCIFUL GOD, look upon Thy Church, and at this time so guide and govern the minds of Thy servants the Bishops and Pastors of Thy Church, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of Thy Church. Hear my prayer, for JESUS CHRIST'S sake. Amen.

EIGHTEENTH THURSDAY AFTER
TRINITY.

MEDITATION CCLXXV.

"The God of patience grant you to be like-minded."

PRELUDE.

JESUS is the pattern of patience. He waited patiently during thirty years for the time when all concerning Him should be fulfilled. He now waits patiently for the souls that are to be given Him, the souls for whom He died, that they may leave off sinning and turn to Him; He waits patiently until His redeemed shall dwell with Him in glory, when, after having seen of the travail of His Soul, He shall look upon them and be satisfied.

Point 1. The gift of patience comes from GOD ; it makes us endure all things meekly, it leads us to many other virtues, and makes us Christ-like. Without patience there would have been no saints ; no one desiring to walk with GOD can do so without this gift.

Point 2. Be patient in little things, and the grace will grow in you until you will love to bear patiently anything that GOD may send you ; you will rejoice in tribulations, knowing that by them your patience will be made perfect.

RESOLUTION.

I WILL check all irritable thoughts that may lead me to be impatient.

PRAYER.

GRANT me, O my FATHER, to bear all things with patience. Through the merits of my LORD JESUS CHRIST. Amen.

**EIGHTEENTH FRIDAY AFTER
TRINITY.**

MEDITATION CCLXXVI.

"Jesus saw a man, named Matthew, sitting at the receipt of custom: and He saith unto him, Follow Me."

PRELUDE.

JESUS called Matthew from his money-getting business, and without any hesitation he gave it up and followed his LORD. JESUS calls those on whom He has bestowed His grace, from all countries and from all occupations; it is well that each one of us should be ready, for He may pass our way and call us.

Point 1. St. Matthew made great rejoicing when he was called; he made a great feast, and many publicans and sinners sat down to the feast. St. Matthew called them together that they might hear what had happened to him, so eager was he to show them the honour his Master had bestowed upon him.

Point 2. Do you feel as if you would rejoice if GOD called you to give up your home, your easy way of living, your self-pleasing mode of

life, or it may be your occupation, your money-getting, your means of subsistence, all that you love, to follow Him and live a life of hardness, or of dependence upon others, or a life of persecution, it may be to end in suffering and a cruel death? Think how many have done this, and St. Matthew amongst the number, and learn the lesson that their history will teach you.

RESOLUTION.

TO try not to set my heart upon any worldly things, so that I may be ready at any time to part with them.

PRAYER.

O ALMIGHTY GOD, Who by Thy blessed SON didst call Matthew from the receipt of custom to be an apostle and evangelist, grant us grace to forsake all covetous desires and inordinate love of riches, and to follow the same Thy SON JESUS CHRIST, Who liveth and reigneth with Thee and the HOLY GHOST, one GOD, world without end. Amen.

EIGHTEENTH SATURDAY AFTER
TRINITY.

MEDITATION CCLXXVII.

*"Yea, though I walk through the valley of the shadow
of death, I will fear no evil."*

PRELUDE.

SHUT your eyes for a few minutes, and try to see an angel coming to you, with wings spread out, ready to protect you, and see him take you up into his arms. A valley is before you, but it has so dark a shadow over it that you cannot see where he is taking you. Look stedfastly towards the end of the valley, and you will see a bright light, such as you have never before beheld, and through the light a Form, partly hidden from your eyes by the dazzling brightness of the light; then see beautiful gates thrown open, and yourself led by the Hand of JESUS into the company of the souls of the departed just ones, who are singing hymns and praises to GOD because another soul has been released from the earth to enter into the joys of Paradise.

Point 1. Fear no evil, but look forward with

joy, but yet with trembling, to the hour when you must pass through the valley—joy because GOD will be with you, trembling because of your unworthiness to enter into that rest.

Point 2. Do not be afraid to think about that day, but prepare for it with courage ; then when the time of parting from all dear to you on earth comes, when the hour arrives when your work on earth must cease, when the time for repentance is past, and you are on the eve of a new life, you will be able to look up hopefully, knowing that the rod and staff of JESUS will be your stay and comfort.

RESOLUTION.

TO try to repent of all my sins at once, while I have time, that I may be prepared to meet my GOD whenever He shall call me.

PRAYER.

O ALMIGHTY GOD, I pray Thee that when my last hour comes Thou wilt send Thy holy angels to carry me safely through the valley of the shadow of death into my LORD's Presence. For His sake. Amen.

EIGHTEENTH SUNDAY AFTER
TRINITY.

MEDITATION CCLXXVIII.

"Thou shalt love the Lord thy God."

PRELUDE.

THIS is the first and the greatest commandment, because it refers especially to GOD Himself. He first loved us; let us show our gratitude by not being satisfied until we have given Him all the love of which we are capable.

Point 1. Although GOD is hidden from our eyes, He gives us so many opportunities of knowing Him, and of ascertaining His great love for us, that there should be no difficulty in obeying this command. He calls us His children, He says He is Abba, FATHER, to us, He allows us to commune with Him by prayer, and He calls us to be co-heirs with His dear SON in His kingdom.

Point 2. Some persons find it very difficult to love GOD as they wish to do, because they do not sufficiently think of Him as a Person, and

the First Person in the Blessed Trinity ; they think of Him as a Spirit only, and as One Who is so very far away that they cannot reach Him. But it is not so ; He is at your side now ; try to feel Him to be there, speak to Him as if you saw Him there, put aside anything that shuts Him out from your sight, and love Him with all the intensity of a pure and grateful love.

RESOLUTION.

I WILL be very thankful for this command, which tells me I may, as well as that I must love the LORD my GOD.

PRAYER.

O ALMIGHTY GOD, Who hast made me that I may love Thee, pour into my heart a hearty desire to show my love for Thee at all times. Through JESUS CHRIST my LORD. Amen.

NINETEENTH MONDAY AFTER
TRINITY.

MEDITATION CCLXXIX.

"Deliver us from evil."

PRELUDE.

IF we fall into the hands of the enemy, we need some one to deliver us, some one who will pay a ransom for us, and set us free. We have to endure great terror, and perhaps much pain when we fall into the enemy's hands, but if we look for deliverance we are encouraged by hope, and saved from sinking into despair.

Point 1. Sin is our enemy, and Satan is the leader of the enemy against us. Satan captured us and will not let us go free, until a Deliverer comes, Who, having paid a heavy ransom, has the right to claim us.

Point 2. Take great heed that you do not fall into the enemy's hands ; do not venture too near his ground, do not care even to look at his camp from a distance, lest by any unforeseen stratagem he oblige you to go closer. Pray that the great Deliverer will keep you from the evil

one, and with the prayer show a hearty desire to be delivered, and then you will be kept in safety.

RESOLUTION.

I WILL not trust to my own strength to resist evil, but will ask for GOD's help.

PRAYER.

DELIVER me, O my GOD, from the terrible enemy, and give me the protection of Thy armour, that I may be safe in times of danger. Through JESUS CHRIST my LORD. Amen.

**NINETEENTH TUESDAY AFTER
TRINITY.**

MEDITATION CCLXXX.

"He that cometh to Me, I will in no wise cast out."

PRELUDE.

JESUS cares for you, just as much as if there were no other soul in the world; He is ready to take you in His arms, and to bear you on His shoulders, and carry you through the waters, just as if there were no one else needing His attention.

252 Nineteenth Week after Trinity.

Point 1. He says He will in no wise cast us out ; He offers us a home and everything we can possibly desire, and He says if we will come He will receive us. He came down from heaven to call us, and to make us fit to enter His home.

Point 2. JESUS says we must *come* to Him ; we must not stand at a distance looking on at all that is passing, but we must go and knock at the door of His house and ask to be admitted. Do this to-day, for to-morrow may never come ; or if it come, you may not be able to knock at the door, something may hinder you ; so it is best for you to go at once, and ask to be taken in. But think before you go why you wish for an entrance there.

RESOLUTION.

TO accept the offer of my LORD to receive me at once, and to pray very earnestly to-day to be shown the right way.

PRAYER.

OPEN the door, O LORD, and let me into Thy home ; let me take off my soiled garments, that Thou mayest give me new ones, fit to wear in the Presence of my LORD and my KING. Amen.

NINETEENTH WEDNESDAY AFTER
TRINITY.

MEDITATION CCLXXXI.

*"Then shall He say also unto them on the left hand,
Depart from Me."*

PRELUDE.

THESE sad words are intended only for those who deserve to hear them said, for as GOD always deals justly with us, He will not tell any one to depart from Him unless they have given Him just cause to say so.

Point 1. You hope that you are not amongst those who will be placed on the left hand of your LORD, and you may have a very good reason for the hope which is in you ; still you must remember that GOD has said these words, and though they sound very terrible, and you do not like to hear them, it is not safe for you to forget them, or for you to be self-confident, or you may fall into the sins which would cause JESUS to put you on His left side.

Point 2. There is no security until we have crossed the valley and been purified ; no one

254 Nineteenth Week after Trinity.

can say that he is safe as long as his life in this world lasts. Sin will last as long as the world lasts, and with sin the temptation to fall into it ; not even JESUS will keep us from temptation, for He has ordained that we shall be tempted, only He will give us strength to resist the temptation. No one can tell where he will stand until after the Judgment ; we can but long and hope and pray that we may be saved, and we must even with the last gasp of breath pray for mercy through the precious Blood of CHRIST.

RESOLUTION.

TO be on my guard against self-confidence, lest I be overtaken in a snare.

PRAYER.

O MY FATHER, let the fear of Thy judgments be ever before me, lest I grow confident in my own strength, and forget to ask Thy help. Hear my prayer, for JESUS CHRIST'S sake. Amen.

NINETEENTH THURSDAY AFTER
TRINITY.

MEDITATION CCLXXXII.

"Come, ye blessed of My Father."

PRELUDE.

TRY to see the SON OF MAN sitting on His throne with all the holy angels round Him, all nations gathered before Him, the sheep on one hand, the goats on the other, and hear JESUS say, "Come, ye blessed of My FATHER."

Point 1. The very prospect of such joy seems to overwhelm us and make us, oh, so ashamed ! for how can we dare to hope that these words will be said to us ? Hide your face in your hands, cover yourself with humility, fall on your knees, and do not rise until you have implored JESUS to forgive you all the sins which, if unrepented of, will cause you to be placed on His left hand with the goats ; then rise and behold the vision of the glorious company on the right hand, and be cheered with the thought that, washed in JESUS' Blood, you may be amongst that company,

256 Nineteenth Week after Trinity.

and may hear His gracious voice saying, "Come, ye blessed of My FATHER."

Point 2. That company comprises those who, when our LORD was hungry, fed Him, when He was thirsty, gave Him drink, when He wanted a lodging, took Him in. Take heed that you fulfil these conditions, and know that He graciously says, that inasmuch as we have done these things unto the least of His brethren, we have done them unto Him.

RESOLUTION.

THAT I will try to show love and kindness to all, so that I may be fulfilling what JESUS requires of me.

PRAYER.

I PRAY Thee, my FATHER, to chasten me now, that I be not chastened hereafter, and in Thy mercy to cause me to live in accordance with Thy Will. Through JESUS CHRIST my LORD. Amen.

NINETEENTH FRIDAY AFTER
TRINITY.

MEDITATION CCLXXXIII.

*"My soul doth magnify the Lord, and my spirit hath
rejoiced in God my Saviour."*

PRELUDE.

THESE words were said by the holy Mary when her heart was full of thankfulness and rejoicing; they have been the words used by the Church ever since CHRIST was on earth to express our joy in the LORD.

Point 1. The soul of Mary magnified her LORD, her gentle heart was anxious to show its great love and thankful joy, and her spirit rejoiced in Him Who, through her, was to be born, the SAVIOUR of the world.

Point 2. Take the blessed Mary for your example of what a woman should be, read what little we are told of her, gather up that little and treasure it in your heart, for it will help you to become one of the lovely ones whom JESUS loves.

258 **Nineteenth Week after Trinity.**

RESOLUTION.

I WILL aim to attain the virtues which the holy Mary possessed.

PRAYER.

O GOD my SAVIOUR, my heart rejoices in Thee ; make me thankful that Thou hast revealed Thyself unto me. Amen.

**NINETEENTH SATURDAY AFTER
TRINITY.**

MEDITATION CCLXXXIV.

" He maketh His angels spirits."

PRELUDE.

THE Church appoints that the festival of St. Michael and the holy Angels shall be kept, in order that we may learn from them a lesson of humility. Pride caused Lucifer to fall ; but Michael and thousands of angels kept their first estate by remaining subject to the power of GOD.

Point 1. The angels are the first among the creatures of GOD ; they are spirits, spiritual beings, with as much intelligence as will keep them from error, firm in their will, perfect in their understanding, and overcome by nothing.

Point 2. Think how beautiful the angels must be, for they are always in heaven, they always see the face of GOD, they are without any danger of sin to mar their countenances, robed with heavenly grace, full of love and charity.

RESOLUTION.

TO reverence these holy beings, and to learn submission from them.

PRAYER.

O MY FATHER, mercifully grant that as Thy holy angels always do Thee service in heaven, so by Thy appointment they may succour and defend us upon earth. For JESUS' sake. Amen.

**NINETEENTH SUNDAY AFTER
TRINITY.**

MEDITATION CCLXXXV.

"Son, be of good cheer; thy sins be forgiven thee."

PRELUDE.

JESUS came into a city, and they brought unto Him a man sick of the palsy; and JESUS, seeing his faith, said unto him, "Son, be of good cheer, thy sins be forgiven thee."

Point 1. How these words of love must have touched the heart of the poor sick man! CHRIST first healed his soul, and then his body was cured of the terrible malady. He would teach us by this that the sickness of the soul is more important than the disease of the body; our Blessed LORD, in every case of healing, cured the soul as well as the body.

Point 2. The sick man when healed was told by JESUS to do something; he was to arise and take up his bed and go into his house, arise to fresh resolution and fresh energy, take up the burden of his cross, go unto the House of GOD, and then before His altar thank Him for His mercy.

RESOLUTION.

TO take heed to the sickness of my heart as well as the sickness of my body, and ask JESUS to cure me, body and soul.

PRAYER.

O JESUS, forgive me my sins, and heal me as Thou didst the poor suffering palsied man, for I am sick, and need to be cured. Amen.

TWENTIETH MONDAY AFTER
TRINITY.

MEDITATION CCLXXXVI.

*"For He hath regarded the lowliness of His hand-
maiden."*

PRELUDE.

SIMPLICITY in heart and manner is well pleasing to our LORD; He loves the simplicity of a little child, the lowliness of a maiden.

Point 1. Are the men and women, especially the young men and women who live now, lowly in their hearts and manners? Do they seek

to be retiring from the gaze of the world, and only desire to shine when by so doing they can show forth GOD's glory? Do they dress with modesty and retiredness, so as not to attract any notice? or do they adorn their persons with conspicuous apparel which makes their fellow-creatures turn round and stare at them? It is needful that we should each one consider this matter.

Point 2. GOD so regarded the lowliness of His handmaiden, that He gave her the greatest honour that could be bestowed upon a human creature. That she was worthy of it we know from the great love that JESUS bore her. Do you wish for the love of JESUS? then remember that you must be simple in thought, in word, and in deed; for JESUS hates all double-mindedness, all exaggeration, all display.

RESOLUTION.

TO be careful always to wear the garb of lowliness, so that I may only attract the notice of JESUS.

PRAYER.

HOLY FATHER, give me that spirit of lowliness which Thou desirest to see in those who follow Thee. For JESUS CHRIST's sake. Amen.

TWENTIETH TUESDAY AFTER
TRINITY.

MEDITATION CCLXXXVII.

"Happy are these thy servants, which stand continually before thee, and hear thy wisdom."

PRELUDE.

THESE words were said by the Queen of Sheba when she visited Solomon and saw all his grandeur, and heard his words of wisdom. Let us apply them to the Great King, Whose servant Solomon was, and consider those who stand before Him and hear His wisdom.

Point 1. Wisdom is one of the seven gifts of the HOLY SPIRIT. If you desire this gift you must ask for it, and you must do your part towards attaining it by listening to the words of wisdom which fall from the lips of our Blessed LORD, so that understanding them by the grace of wisdom you may be preparing for that time when CHRIST'S servants shall stand continually before Him.

Point 2. Let your aim be to grow in heavenly wisdom, for that will make you wise

264 Twentieth Week after Trinity.

unto salvation ; the wisdom of the worldly is foolishness before GOD, the wisdom of GOD is sufficient for all our needs.

RESOLUTION.

I WILL seek to be wise only in such matters as will make me grow in grace.

PRAYER.

O MY GOD, I pray Thee to send down from on high the spirit of wisdom, that I may understand the way in which I should walk. For CHRIST'S sake. Amen.

TWENTIETH WEDNESDAY AFTER TRINITY.

MEDITATION CCLXXXVIII.

"So also is the resurrection of the dead. It is sown in corruption ; it is raised in incorruption : it is sown in dishonour ; it is raised in glory."

PRELUDE.

THE holy Body of JESUS did not become corrupt, though He tasted death. We through Him are freed from the power of

corruption, for though our bodies will decay they will be raised again in incorruption. If JESUS had not passed through the grave, our bodies would for ever have remained in a state of corruption ; but now they are freed from this, and will be raised in glory.

Point 1. The Risen Body of JESUS was a spiritual Body; therefore He could pass through closed doors, could suddenly appear in any place, did not require food. Our bodies are natural bodies; but since CHRIST has conquered death, He has ransomed our bodies as well as our souls, and they will be raised spiritual bodies. They will become sorely wounded and spotted in the conflict with this world, but through CHRIST our Ransomer they will be raised in glory.

Point 2. How can we thank GOD adequately that He has sent His SON for us, that He might pass through the grave and take away from it its terrors, and make it only a resting-place for our bodies, till the day when He shall call their dust out of the graves, and form it into glorious bodies meet for the kingdom of heaven !

RESOLUTION.

TO venerate the resting-place of the dead, and to let it remind me to be prepared

266 Twentieth Week after Trinity.

for the day when GOD shall call me to rest there.

PRAYER.

LET me, O my GOD, be careful how I treat my body now, so that it may be raised up in glory hereafter.

TWENTIETH THURSDAY AFTER TRINITY.

MEDITATION CCLXXXIX.

"My vow will I perform."

PRELUDE.

DAVID was particular about performing, that is, renewing, his vows ; he renewed them in the sight of all the people who loved and feared GOD, thus showing to them he loved to renew those vows which bound him to the service of GOD.

Point 1. We are all under vows ; we vow that we will resist the world, the flesh, and the devil ; we vow that having been admitted into CHRIST'S Church, we will be faithful members

of it ; we vow that we will believe all the articles of the Christian faith, and we vow that we will keep GOD's Will and His commandments all the days of our life.

Point 2. We must renew our vows, that is, call them to mind ; for if we lose the memory of them we shall not fulfil them, and they are binding upon us because we have taken them in the Name of the Holy Trinity. The renewal of our vows is acceptable to GOD, because it proves that we are His servants, and that we are taking thought to find out whether we are faithfully fulfilling what we undertake. The renewals of our vows of consecration to GOD's service should be frequent, so that we may be strengthened to go on with the work which we have begun.

RESOLUTION.

TO consider what are the vows I have taken, and from time to time to renew them.

PRAYER.

ACCEPT, O GOD, I pray Thee, the offering which I make, of my soul, my body, and all that Thou hast given me, and sanctify it by the grace of my LORD JESUS CHRIST. Amen.

TWENTIETH FRIDAY AFTER
TRINITY.

MEDITATION CCXC.

"Let him that thinketh he standeth take heed lest he fall."

PRELUDE.

WE are often so pleased with any little progress that we make in our spiritual life, that we forget that temptations are still all around us, and at the moment that we think we are standing on safe ground, we find we are falling into a pit.

Point 1. In order to be armed against temptation of this kind we must never be pleased with ourselves, but always ready to smite ourselves, that we be not smitten of GOD, and to give GOD all the glory, give none to ourselves. There is a holy joy which we feel when we have conquered any evil habit, but though this rejoicing is good, we must be careful that it does not make us proud, for so we should only be conquering one evil habit to fall into another.

Point 2. Satan chooses his times for especial attacks upon us, and there is no time when he

tries so hard to make us fall as when we come away from the immediate Presence of JESUS, and are filled with holy and thankful joy because of the great blessing He has given us, by feeding us with His own most precious Body and Blood. Our hearts feel so free then, we seem so safe with JESUS, that we are less on our guard, and gladly for a time forget that there is any evil in the world ; then is the time that Satan tries his utmost to conquer us, and sometimes makes us fall, by some hasty word, or some proud look, or some self-indulgence.

RESOLUTION.

I WILL try to be more especially watchful after my communions.

PRAYER.

HOLD Thou me up, O LORD, and I shall be safe, and let my guardian angel watch closely over me, lest I fall into a pit. Hear my prayer, for CHRIST'S sake. Amen.

TWENTIETH SATURDAY AFTER
TRINITY.

MEDITATION CCXCI.

"And when he had said this, he fell asleep."

PRELUDE.

THE words which St. Stephen spoke were words of forgiveness, and, like his blessed Master, he spoke these words for those who were putting him to a cruel death. Our LORD's words were, "FATHER, forgive them, for they know not what they do;" St. Stephen's, "Lay not this sin to their charge;" and when he had said this he fell asleep.

Point 1. Let these words comfort us: they are said of one who was suffering all the persecution of the Jews, which at that time was very violent; one who never lost his faith in GOD, never flinched in doing his Master's work even when he saw that a violent death was before him; who was so full of forgiveness for those who were injuring him, that with his dying breath he asked his FATHER to forgive them, fearing that through their treatment of him they might be lost; who endured the most painful death that could be inflicted, and then fell asleep.

Point 2. How sweet it must be to lie down thus to sleep, after having served the Master faithfully, and toiled in His service up to the last moment of life—to lie down to rest and fall asleep, all the pain and weariness forgotten, all the noise and strife of the busy, wicked world left behind, and to awake only to joy and peace and rest for eternity!

RESOLUTION.

I WILL try to do as this holy man did—to serve my Master faithfully to the end.

PRAYER.

I PRAY Thee, my FATHER, to take from me all fear of present suffering, so that I may serve Thee faithfully unto the end.

TWENTIETH SUNDAY AFTER
TRINITY.

MEDITATION CCXCII.

"When the king came in to see the guests, he saw there a man which had not on a wedding garment."

PRELUDE.

THE king soon discovered who had not the wedding garment, and in justice to the

272 Twenty-first Week after Trinity.

guests he reproved him ; the king was a merciful king, but he could not overlook the conduct of one who by this act showed that he was guilty of contempt for his presence.

Point 1. The wedding garment can be obtained by every one who is invited to the Feast ; to go without it is to ignore or to treat with contempt the Master of the Feast, for it is a mark by which we acknowledge His holiness.

Point 2. The Feast to which the King invites us is the Holy Eucharist ; at that Feast He expects every one to wear a wedding garment. And why a wedding garment ? Because that would be new, clean, unspotted. To every one GOD gives the means whereby their heart can be made new, clean, and without spots ; if we do not use these means—which are, contrition, confession, and reparation—we show that we would rather keep our soiled and tattered garments, and remain uncleansed.

RESOLUTION.

THAT I will ask for the wedding garment, and will not remain satisfied until I have received it.

PRAYER.

WASH me, O LORD, and I shall be clean, give me the robe of righteousness, and

help me by Thy SPIRIT to keep it unspotted and ready to wear when my LORD comes to me. For JESUS CHRIST'S sake. Amen.

TWENTY-FIRST MONDAY AFTER
TRINITY.

MEDITATION CCXCIII.

"Let Thy priests be clothed with righteousness."

PRELUDE.

THIS has been the prayer of the Church throughout all ages ; for the Church has always felt the great need that there is of holiness in those who have been called to such a high office, called to be ambassadors and stewards of the mysteries of GOD, called to say, "We beseech you, in CHRIST'S stead, be reconciled to GOD."

Point 1. Consider what the office of priest requires a man to do : he has to teach and to preach GOD'S holy Word, he has daily to work for the souls his Master has committed to him, he has to make full use of the great gift of the HOLY SPIRIT, whereby he was sealed unto

274 Twenty-first Week after Trinity.

this office, by using the power of remitting sins and of giving a blessing, and also he has the inestimable honour of consecrating the Bread and Wine in the Holy Eucharist.

Point 2. Do not our priests need indeed to be clothed with righteousness, to enable them to fulfil aright the duties of their high calling? Let our prayer for them be frequent ; we know how weak we ourselves are, how often we fail in doing the work GOD puts before us. The priests are men with like passions with ourselves ; if they fail, let us help them to do better, let us do for them what we desire they should do for us—pray for them.

RESOLUTION.

THAT I will remember to pray frequently that GOD'S ministers may be clothed with righteousness.

PRAYER.

O GOD, Who hast made us all to be members of the One Holy Catholic Church, and hast given us pastors and teachers to guide us on our way, fill them, I pray Thee, with wisdom from on high, and make them faithful stewards of Thy mysteries. For JESUS CHRIST'S sake. Amen.

**TWENTY-FIRST TUESDAY AFTER
TRINITY.**

MEDITATION CCXCIV.

"There appeared unto them cloven tongues like as of fire, and it sat upon each of them."

PRELUDE.

WHEN CHRIST was baptized the HOLY SPIRIT appeared in the form of a dove ; when He was transfigured He appeared like a bright shining cloud ; in the upper room He was given to the apostles as a Breath from CHRIST, and on the day of Pentecost He came in the form of tongues of fire.

Point 1. The dove signifies the innocence of CHRIST ; the bright shining cloud signifies the dew-drops, refreshing, and the rain, watering the doctrines of the Church ; the breath signifies the spiritual hidden life ; and the cloven tongues of fire the fire that purifies and the diversity of gifts which were bestowed upon the apostles.

Point 2. The HOLY SPIRIT comes to us in whatever form we most need, and He comes

276 Twenty-first Week after Trinity.

to unite us with the other Persons of the Blessed Trinity ; He comes to enable us to have our conversation in heaven, to join us together in the bond of love. JESUS said He had come to bring fire on the earth, the fire of love to burn up all that is evil and to unite us with Himself.

RESOLUTION.

I WILL pray the COMFORTER to abide always with me, that I may receive His manifold gifts.

PRAYER.

COME, HOLY GHOST, our souls inspire,
And lighten with celestial fire.
Thou the anointing SPIRIT art,
Who dost Thy sevenfold gifts impart. Amen.

TWENTY-FIRST WEDNESDAY AFTER TRINITY.

MEDITATION CCXCV.

" A cloud received Him out of their sight."

PRELUDE.

GOD makes the clouds His chariots, and
walks upon the wings of the wind.

There must have been great joy in heaven when the bright cloud received JESUS and bore Him up to His FATHER'S home; but the disciples must have been very sorrowful when they saw their dear LORD carried away and hidden from their sight, for they could not then realise how truly He could be with them, even though they could not see Him.

Point 1. There are clouds which come between us and JESUS, and for a time hide Him from our sight; sometimes we let earthly cares and sorrows blind us, or our pleasures and abstractions form as it were a cloud round us, so that we cannot see JESUS, or we allow the daily faults and the many petty difficulties of our way to obscure our vision.

Point 2. The angels said to the disciples, "Why stand ye gazing up into heaven?" and they would remind us that we must be up and doing our Master's work with energy, not merely gazing upon Him. The angels also said, for the comfort of the sorrowing disciples and of us, that JESUS would come again; so we must watch and pray, and make ready for His coming.

RESOLUTION.

THAT no cloud shall hide from me the vision of my LORD.

278 Twenty-first Week after Trinity.

PRAYER.

O BLESSED FATHER, Who didst send Thy holy angels to the disciples with a message of comfort, grant that I may be ever guarded by these holy beings. For JESUS CHRIST's sake. Amen.

TWENTY-FIRST THURSDAY AFTER TRINITY.

MEDITATION CCXCVI.

"No man cometh unto the Father, but by Me."

PRELUDE.

ALL prayer must be made through the merits of JESUS, and He offers our prayers to GOD, He makes them acceptable to the FATHER, He prays for us, and He *ever* liveth to make intercession for us.

Point 1. Since CHRIST continually prays for us, how should not we "exercise ourselves in prayer"! We should be constant in prayer; prayer should be to us as the very breath of our lives. Let it be flowing continually from us; let all our wants be made known through it.

Point 2. By prayer we become one with CHRIST, for He takes our prayers and offers them to the FATHER ; by prayer we speak to JESUS and tell Him all our wants, and He carries our needs to the FATHER ; by prayer we grow more like JESUS, for if we are constantly with some one we love, we cannot fail to catch their manner, their mode of speech, their habit of life. Therefore the more intercourse we have with JESUS the more we shall grow like Him. Remember to make all your prayers through JESUS CHRIST, because it is ordained by the FATHER that He shall be our Intercessor.

RESOLUTION.

TO try to hold more frequent intercourse with my LORD.

PRAYER.

ALMIGHTY GOD, Who hast promised to hear my prayers if I ask them in Thy SON'S Name, I humbly ask Thee to teach me so to pray that my prayers and praises may be acceptable to Thee. Through the merits of JESUS CHRIST, my SAVIOUR. Amen.

**TWENTY-FIRST FRIDAY AFTER
TRINITY.**

MEDITATION CCXCVII.

"He lifted up His hands, and blessed them."

PRELUDE.

CHRIST lifted up both His hands when He hung on the Cross, thus showing the fullness of the blessings He was bestowing upon us. He lifted up both His hands when He blessed His disciples. He put His hands upon little children and blessed them; He puts His hands upon us, for He does not withhold from us anything that is good.

Point 1. The blessing **CHRIST** gave to His disciples is the same blessing with which He blesses us: "Holy **FATHER**, keep through Thine own Name those whom Thou hast given Me. . . . Neither pray I for these alone, but for them also which shall believe on Me through their word."

Point 2. Apply these words of blessing to yourself. **JESUS** has asked His **FATHER** to keep you, for you have been given to **JESUS** by

His FATHER. Will you ever again be afraid of anything that the world can do to you? It cannot hurt you; it may despise you and torment you and vex you, and let you have no outward peace, but it cannot destroy you, or take away your inward peace, for JESUS has asked His FATHER to keep you. Try and feel trustful; do not be afraid of GOD, except the one fear of sinning against Him; make Him your joy, your delight; let your heart warm towards Him, and He will return the warmth, and He will keep you safe as long as you trust in Him.

RESOLUTION.

I WILL try to feel secure in my FATHER'S hands, so that I may learn to trust Him more.

PRAYER.

TEACH me, O my FATHER, to lift up my hands to Thee; and I ask Thee to bless me and keep me, for the merits of JESUS CHRIST my LORD. Amen.

**TWENTY-FIRST SATURDAY
AFTER TRINITY.**

MEDITATION CCXCVIII.

*"Then shall the earth bring forth her increase; God,
even our God, shall give us His blessing."*

PRELUDE.

GOD provides us with all temporal as well as spiritual blessings. If we desire a blessing upon our temporal goods we must ask for it; we often do not have, because we do not ask.

Point 1. What is it which keeps us from asking GOD to give us food, a house, raiment, flocks, prosperity to the crops of the earth, to keep our cattle from disease, our land from destructive heat or flood? It is because we are proud: we act as if we believed all these things to be our own possessions, and that no one else had anything to do with them; and when they fail us, and we are compelled to see that we have no power to detain them, or to alter their condition, we feel too proud to humble ourselves before GOD and ask His help.

Point 2. The High and Mighty One, the GOD of all the earth, the King of kings, He Who inhabiteth eternity, He from Whom all things come, and to Whom all must return, He Who can cause His Breath to pass over all that we call our own, and blast it as with a furnace and utterly destroy it, was He too proud to come and dwell among sinful men? Hide your face with shame if a thought of pride comes into it, and humble yourself before Him. Ask Him to prosper the crops that are in the ground; then shall the earth bring forth her increase, and GOD, even our own GOD, shall give us His blessing.

RESOLUTION.

TO feel that nothing is mine own, that all I have is a loan from GOD.

PRAYER.

TAKE from me, O GOD, all proud and boastful thoughts, that I may feel my own helplessness, and rely upon Thee to prosper all that Thou hast intrusted to me.

**TWENTY-FIRST SUNDAY AFTER
TRINITY.**

MEDITATION CCXCIX.

"Except ye see signs and wonders, ye will not believe."

PRELUDE.

THE nobleman whose son was sick came to JESUS because he felt the weight of a great trouble, and not because he wished to have his soul made whole. He demanded of JESUS the curing of his son as if he had a right to ask for a miracle on his behalf, and as if he had a right to expect a sign from GOD.

Point 1. CHRIST saw that the nobleman had some slight faith by his coming to Him, but that his faith was very weak, for he said to our LORD, "Come down and heal my son," which showed that he did not fully trust in CHRIST's word, or he would have known that one word from Him would have been sufficient to heal his son.

Point 2. Our LORD's rebuke to the nobleman was, "Except ye see signs and miracles, ye will not believe;" nevertheless He sends him away with the assurance, "Thy son liveth," and he believed the word that was spoken. The effect

of CHRIST'S treatment was that the nobleman and his whole house believed. JESUS treats those who are weak in the faith now with the same consideration. We live in the midst of wonders, hidden miracles are performed every day, CHRIST speaks the word, and we are healed ; but still we have not sufficient faith to believe wholly in Him, and to see that He it is Who is ordering all things around us.

RESOLUTION.

TO be satisfied without seeing wonderful signs from heaven, and to be content with the still small voice.

PRAYER.

LORD, increase my faith. For JESUS CHRIST'S sake. Amen.

TWENTY-SECOND MONDAY AFTER
TRINITY.

MEDITATION CCC.

"I exhort that intercession be made for all men."

PRELUDE.

THESE words would teach us that not only may we intercede for all whom we love,

286 **Twenty-second Week after Trinity.**

and for all who ask our prayers, but that intercession must be made for all men.

Point 1. The privilege of being allowed to intercede for others is a very great one ; it is an especial privilege given to us by Him Who intercedes for us. It must be accepted and used with the greatest humility, and in order that it may be effectual we must first pray for ourselves, and ask our Intercessor to accept our unworthiness, and allow us to intercede for others.

Point 2. For whom am I exhorted to intercede? For the whole Church as one body, for all its separate members, for the sinful, the scornful, for those in danger of any kind, for those who cast JESUS aside by setting up an idol in their hearts, for those who worship idols instead of GOD, for those who have never heard of CHRIST, for all who dwell in our parish, for my own priest, for the bishops, and, lastly, for all those who do not pray for themselves. If we intercede for these, we shall also love them all for CHRIST'S sake, and loving them, we shall live in charity with them.

RESOLUTION.

TO appoint an especial day and hour for intercessory prayer, and to note down those for whom I especially wish to intercede.

PRAYER.

O GOD my FATHER, accept, I pray Thee, my prayers for others as well as for myself. For JESUS CHRIST'S sake. Amen.

**TWENTY-SECOND TUESDAY AFTER
TRINITY.**

MEDITATION CCCL

*"Behold how good and joyful a thing it is, brethren,
to dwell together in unity."*

PRELUDE.

THE Church is the household of GOD's people; all its members are united in one common brotherhood. GOD blesses this union, and makes it, as His servant David said, "a good and joyful thing."

Point 1. There are many who have broken this union and set up for themselves other households than that one which GOD has founded and blest, from which are excluded many things which CHRIST said were necessary for its welfare. They keep themselves apart from those whom GOD has united together, they have no stedfastness, no foundation, no rock;

288 Twenty-second Week after Trinity.

so they drift about, first with the wind from the south, and then with the wind from the north, and they say that all winds are alike to them. Indeed it is so, for they become so unsettled they do not know one wind from another.

Point 2. Well would it be for us if, instead of these divisions, we could all dwell together in unity, unity of will in serving CHRIST in the way He has ordained. This can only be done by holding fast to the doctrines of His Church, and being guided by them ; then CHRIST will rejoice to see us dwelling together in unity.

RESOLUTION.

TO hold fast to the bond which unites us all to CHRIST our Head, that I may dwell with those who live in unity.

PRAYER.

HOLY FATHER, I pray Thee to hasten the perfecting of Thy Church, and to call back all who have strayed away from its fold. For CHRIST's sake. Amen.

TWENTY-SECOND WEDNESDAY
AFTER TRINITY.

MEDITATION CCCII.

" They were all filled with the Holy Ghost."

PRELUDE.

THE disciples had continued instant in prayer from the time their LORD had left them ; they were waiting as He had bidden them for the HOLY GHOST to come to them. They were gathered together into one place, and the HOLY GHOST came only to those who were there gathered together, and He came suddenly, as a sound from heaven.

Point 1. They were all filled with the HOLY GHOST. In order to be quite filled with one thing it is clear that we must be emptied of everything else ; so if we would be filled with the SPIRIT of GOD, we must put away from us everything that would take up the place in our hearts where He should dwell. The apostles prayed, they waited, and they gathered themselves together in one place, and then the HOLY GHOST came and filled them.

Point 2. Think what it is to be filled with the HOLY SPIRIT of GOD,—that SPIRIT Whose gifts

290 Twenty-second Week after Trinity.

are purity, gentleness, charity, and everything which is lovely and of good report ; and if we are filled, there will be no room in us for sin. We, like the first disciples, can be filled with the HOLY SPIRIT of GOD if we earnestly desire it, and if we empty ourselves of all that would keep Him out.

RESOLUTION.

THAT I will try to empty myself of sin, of self, and of all that would keep the HOLY SPIRIT from coming to fill my heart.

PRAYER.

O LORD, help me, I pray Thee, to root out from my heart all sin and wickedness, and fill me with Thy HOLY SPIRIT, O GOD my SAVIOUR. Amen.

TWENTY-SECOND THURSDAY AFTER TRINITY.

MEDITATION CCCIII.

"Honour the physician with the honour due unto him, for the Lord hath created him, for of the Most High cometh healing ; he shall receive honour of the king."

PRELUDE.

ONE of our LORD'S apostles, St. Luke, was not only called to be an apostle and a

teacher of GOD'S Word, but to him was given the healing of the sick : he is called the beloved physician.

Point 1. The office of physician is one that has been appointed by GOD ; He gives the physicians skill and wisdom, and the power of making use of remedies for the healing of our bodies, and He blesses the means used by them. The skill must be so used that GOD may be glorified, and the wisdom must be devoted to the cause for which GOD has given it, the healing of those bodies which are temples of the HOLY GHOST. If the physician fulfil his calling aright, he will receive honour of the King Who is his LORD and Master.

Point 2. GOD "has created" the physician for our use and for our comfort, to give us ease in our pain, to bind up our limbs, to pour oil into our wounds. Be careful that you regard him as sent to you from GOD ; treat him with respect and obedience, knowing that GOD hath called him to this office ; make known to him the cause for which you desire his advice and his remedies, in a truthful and simple manner, never forgetting that the sickness of your body is a type of the sickness of your soul. Be content to leave your case in his hands, praying that GOD will give him wisdom to prescribe what is right for you, and praying for yourself that

292 Twenty-second Week after Trinity.

GOD will, if it be His good pleasure, cure you of your malady ; add to your prayers a petition, that he who has given himself to study the human frame, which is so wonderfully made, may not let his heart drift away from the Great Maker, and also that his patience and perseverance may be rewarded by one day hearing his LORD say to him, " I was sick, and ye visited Me."

RESOLUTION.

THAT I will treat the physician as sent to me by GOD, and show him respect and obedience.

PRAYER.

O LORD, I pray Thee to fill the hearts of physicians with reverence and love for the bodies which Thou hast formed in Thine own Image ; and in spending their time and their skill upon them, let them not forget their own souls, for whom Thou hast died. And in using the power which Thou hast given them, may they give all the honour and the glory to Thee, Who livest and reignest with the FATHER and the HOLY SPIRIT. Amen.

TWENTY-SECOND FRIDAY AFTER
TRINITY.

MEDITATION CCCIV.

"If thine eye be single, thy whole body shall be full of light."

PRELUDE.

A SINGLE eye wishes to see only one thing; everything else is obscured in order to see that one thing. The sight must be directed to one object, and if the single eye keeps a steadfast lookout, it will be sure to find the object of its search.

Point 1. To have a single eye in a spiritual sense is to have purity of purpose, to have no longing, no side glances towards anything but the one object of our lives, and that object will be to follow in the steps of JESUS. If our eye be single, we know that our whole body will be full of light, the light which comes from JESUS, and that at the Resurrection it will rise with this bright light shining full upon it, no longer a corruptible body, but a glorious body fashioned into the likeness of the SON OF MAN.

Point 2. Many of our efforts to walk with a single eye and to see only the one object are frustrated because we have not faith that the single eye is sufficient to lead us safely. We think we must try various other means ; some suggest one thing, and some another, and instead of saying at once that we intend to be guided by one single eye, we let them puzzle us, and we give them a kind of half consent that we will look on one side to see if there is anything that will help us to see any better, and so we lose our singleness of purpose, and turn aside into some by-way.

RESOLUTION.

THAT with faith I will trust to a single eye to show me the way.

PRAYER.

O LORD, I know that Thou lovest those only who serve Thee with singleness of purpose ; strengthen my desire, and give me strong faith, so that I may not fear to trust myself to Thy guidance alone. For JESUS CHRIST'S sake. Amen.

TWENTY-SECOND SATURDAY
AFTER TRINITY.

MEDITATION CCCV.

"Redeeming the time."

PRELUDE.

TIME is a thing of this world, but GOD has sanctified it, by making our use of it to be a means of our perfection. GOD gives us time, minute by minute, hour by hour—thus showing us the value of it.

Point 1. We have no power over time. Look at your watch for sixty seconds, and consider whether you can stop the course of the seconds, or whether you can call them back when they have passed; they go on and on, but not for ever, for in eternity there will be no time.

Point 2. St. Paul tells us we must redeem the time. What do we understand by this? To try to make amends for ill-using it, by using it for the future to the best of our ability; to try to remedy, before it is too late, the many evil things that have occurred through our having wasted it; and to try to redeem it by spending it carefully

296 Twenty-third Week after Trinity.

for the future. We cannot recall time, but we can redeem what is lost by a greater effort for the future, so to spend it that our own souls and the souls of others may be benefited.

RESOLUTION.

TO begin at once to spend my time carefully.

PRAYER.

O GOD, in Whose hands are time and eternity, make me to use the time Thou givest me as not mine own, but as that for which I must one day give an account to Thee.

TWENTY-SECOND SUNDAY AFTER TRINITY.

MEDITATION CCCVI.

"I forgave thee all that debt, because thou desirest me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?"

PRELUDE.

WE must try to imitate the patience of JESUS; compare it with the patience

you have towards any one who owes you anything, whether it is a debt of gratitude, or a debt of money, or a debt of forgiveness.

Point 1. Think of any sin that you have long been committing, any evil habit that has been so long indulged in that you forget there is any evil in it. Time after time you have sinned against GOD, and suddenly something touches you, and you look round and see the patient face of JESUS waiting for you to ask Him to take away this sin. You know that the Something which touches you is the HOLY SPIRIT, and you yield to His influence, and with fear and trembling you ask JESUS to forgive you, and you know that He will forgive you, because He says, "Ask, and it shall be given you."

Point 2. Now consider whether you are as ready to forgive your fellow-creatures as JESUS is to forgive you. Are you so patient that you do not murmur if some fellow-creature will not show you forgiveness for any injury you may have done him, or if he will not return you any gratitude for any kindness you may have done him, or if he will not pay you the money he owes you? If you are impatient with your brother, or unwilling to forgive him any trespass against you, you must not expect to receive mercy from GOD.

298 Twenty-third Week after Trinity.

RESOLUTION.

TO try to show a forgiving disposition towards all men, so that I may with a clear conscience ask GOD to forgive me.

PRAYER.

HOLY FATHER, teach me to be compassionate towards all Thy creatures, and to show to them the loving forgiveness that Thou hast shown to me.

TWENTY-THIRD MONDAY AFTER TRINITY.

MEDITATION CCCVII.

"He upholdeth all things by the word of His power."

PRELUDE.

WE often speak of the wonderful things GOD has made, and we say, How beautiful are the clouds, the sun and the moon, how wonderful are the mountains, how grand is the sea! Do we see in these wonderful works the Hand of GOD, and do we consider that they are all upheld by the word of His power?

Point 1. In a moment, in the twinkling of an

eye, all may be changed. By a word from GOD the clouds may become so full of rain that they may cause a flood of water to surround us, the sun may become darkened, and the moon may not give her light, and the mountains may fall upon us ; they are upheld by the word of His power, and by the word of His power they may be destroyed.

Point 2. GOD gives to each of us an appointed work, and He upholds us in it. It is by the word of His mouth that we are as we are ; He can prosper all we do, or He can turn all we do into sadness. Think of this wonderful power, adore GOD for it, trust all to Him, for it is His power that will hold you up ; love Him for it, for by the word of His power He will draw you to Himself, and to be with Him is all you could desire.

RESOLUTION.

THAT I will adore GOD for the mighty power with which He holds me up.

PRAYER.

O MY FATHER, I desire to offer Thee thanksgiving and praise for the wonderful works of Thy creation, and for the mighty power with which, by the word of Thy mouth, I am upheld. Accept my offering, for JESUS CHRIST'S sake. Amen.

TWENTY-THIRD TUESDAY AFTER
TRINITY.

MEDITATION CCCVIII.

"Your Father Which is in heaven is perfect."

PRELUDE.

PERFECTION must contain everything that is good and beautiful. We often use the word wrongly, we say things are perfect which man has formed; they may appear perfect to us, because, as we ourselves are now in a state of imperfection, we cannot fully understand what is perfection.

Point 1. The Three in One is a perfect God-head; It includes all beauty, goodness, wisdom. GOD loves perfection, and He has made us in His own Image, that we may be perfect, capable of fulfilling all things that tend to perfection.

Point 2. We must not leave off trying to be perfect because it seems so impossible to attain to it, and indeed it is impossible in our own strength. Our FATHER in heaven is our model, and our work here is to grow like Him, and we know that He is perfect. It is only sin which blackens and disfigures us and prevents

our being perfect; when all sin is wiped away, our countenances will shine as the sun in the noonday, and we shall be perfect even as our FATHER Which is in heaven is perfect.

RESOLUTION.

I WILL not give up striving after perfection.

PRAYER.

HOLY FATHER, do not let me be satisfied with anything earthly, but give me a continual hungering after heavenly things. For CHRIST'S sake. Amen.

TWENTY-THIRD WEDNESDAY
AFTER TRINITY.

MEDITATION CCCIX.

"There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

PRELUDE.

DEATH is the end of all things on earth. Everything that is lovely on earth dies—the beasts die, occupation dies, pleasure dies, our bodies die—everything in this world must

302 Twenty-third Week after Trinity.

come to an end ; but there is a city built upon a hill where there is no death.

Point 1. We are to be citizens of this city ; we have an inheritance there, our names have been entered in the great Book, and a place is kept for us there. And if we ever reach this city we shall live for ever ; for death is shut out of it, and so is sorrow and crying and pain, and there is no end to the years that that city will stand.

Point 2. Do not try to puzzle your head with wondering what Eternity is, for it is beyond your understanding ; but be satisfied with knowing that if you are within the walls of that city all longings will be at an end, and you will be satisfied.

RESOLUTION.

TO try to keep my eyes fixed on the vision of the glorious city where CHRIST reigns, so that I may be encouraged to try to reach it.

PRAYER.

MAY it please Thee, O my FATHER, to make me worthy of the inheritance prepared for me, and give me those virtues which I shall require for my adornment. For CHRIST'S sake. Amen.

TWENTY-THIRD THURSDAY
AFTER TRINITY.

MEDITATION CCCX.

"Can the blind lead the blind?"

PRELUDE.

THERE are many blind guides in the world, but we do not always know them to be blind. Some blind persons have their eyelids open, and we do not know they are blind unless we ask them to lead us ; and some blind persons have their eyelids closed, and we can see at once that they are blind.

Point 1. We all need a guide. The Christian who is advanced in years, and also in the knowledge of CHRIST, often feels the need of a friend to whom he can speak, and of whom he can ask guidance in some difficult path ; but how much more do the young in years, and young in grace, need a guide to show them the way, and to help them to keep in it !

Point 2. The blind cannot lead the blind ; therefore we must, young or old, choose a guide who has full and clear sight, one who has had

304 Twenty-third Week after Trinity.

experience in the way we want to go, and one who shows by his daily life that he knows to what he is leading us. For there are blind guides who only wander hither and thither, and if you ask them any question about the difficulties of the path, they tell you that there are none, that it is all smooth paths for you, and that the desire to go in them is all that you need to take you there. Beware whom you choose for your guide, for you know there are difficulties and dangers in the way ; therefore, in choosing your guide, ask GOD to help you to make a wise choice.

RESOLUTION.

I WILL take one of GOD'S priests to be my guide, because I think he will be more likely to lead me in the right way than any one else.

PRAYER.

KEEP me, O LORD, I pray Thee, from spiritual blindness, and let me be led by those only whom Thou chooseth to be my guides. Through JESUS CHRIST my LORD. Amen.

TWENTY-THIRD FRIDAY AFTER
TRINITY.

MEDITATION CCCXI.

*"Blessed is that servant, whom his lord when he
cometh shall find so doing."*

PRELUDE.

SO doing relates to works of love for GOD, any work that we should not be ashamed of, if GOD were to come at the minute and find us engaged in it.

Point 1. Carefully go through all the little details of your daily life, one by one ; ponder over each, and see whether there is anything that you are likely to be doing which would make you feel ashamed if JESUS were to come in visible form and appear before you.

Point 2. Try to be wise in all you undertake, wise with the wisdom that GOD gives. Whether you eat or drink, or whatever you do, do it all to GOD's glory ; and then, if the deed be sanctified by prayer, you need never feel fear, even if JESUS came suddenly upon you.

306 Twenty-third Week after Trinity.

RESOLUTION.

I WILL examine myself to see whether there is anything in my daily life that I ought to leave off doing.

PRAYER.

ALMIGHTY GOD, I pray Thee to make my heart ready against the time of my LORD'S appearing. For His sake. Amen.

TWENTY-THIRD SATURDAY AFTER TRINITY.

MEDITATION CCCXII.

"Sufficient unto the day is the evil thereof."

PRELUDE.

THE evil of the day may have two meanings ; it may be sorrows, trials, calamities, or it may be the sinful things which come in our way ; whichever form of evil it may be, we know that whatever comes before us during the day will be quite enough for us to cope with.

Point 1. Try to make a point of looking at

each day as if it might be your last day on earth; do not leave unnecessarily any duty unfulfilled, do not leave anything to do to-morrow which you ought to do to-day, and above all, do not allow yourself to go to sleep until you have confessed every sin that you have knowingly committed during the day.

Point 2. Sufficient time is given you each day to do all that GOD requires; therefore do not let your mind be disturbed by any anxious care because you cannot do all that you wished to do. GOD does not need our work; He mercifully permits us to labour for Him, and we thereby show our love to Him, but our work is not a necessity for Him, and what we cannot fulfil others will take up and carry out, so that nothing of what He wills to be done will be neglected. Therefore put away from you all anxious care.

RESOLUTION.

TO try to do what I have to do, cheerfully and willingly, and to leave the rest to GOD.

PRAYER.

I PRAY Thee, my FATHER, to take from me all anxious thought that would disturb my peace in Thee. Grant this for CHRIST'S sake. Amen.

TWENTY-THIRD SUNDAY AFTER
TRINITY.

MEDITATION CCCXIII.

*"Render therefore unto Cæsar the things which are
Cæsar's; and unto God the things that are God's."*

PRELUDE.

THE things of Cæsar are the things of the world; the world claims them as a right from us. The things which are GOD'S are everything which He gives us, and to Him we must account for them.

Point 1. The Pharisees wanted to entangle JESUS in some difficulty, so that they might accuse Him; so they questioned Him, on a matter of law, as to whether it was right to pay the tribute-money to Cæsar. They thought that He would say the money ought to be paid to Him, and then they would have accused Him to the Roman governor; or if He had said it ought to be paid to Cæsar, it would have stirred up the Jews against Him. But JESUS knew the wickedness of their hearts, and gave them that just answer, which so astonished them, that they left Him and went their way.

Point 2. Do not offer to GOD that which is

not holy, for by so doing you mock Him ; if your heart is full of evil, do not ask JESUS to accept your heart as it is, but ask Him to make it clean, so that you may present it unto Him. Take care that you do not render homage to Cæsar that should be given to GOD ; Cæsar is very exacting, and will try to get from you more than is his due.

RESOLUTION.

I WILL try to make my offerings pure before I present them unto the LORD.

PRAYER.

MAKE my heart clean, O GOD, that it may be an offering acceptable unto Thee. Through JESUS CHRIST my LORD. Amen.

**TWENTY-FOURTH MONDAY AFTER
TRINITY.**

MEDITATION CCCXIV.

" Let your light so shine before men, that they may see your good works, and glorify your Father Which is in heaven."

PRELUDE.

TO-DAY you must think about the two bright lights, St. Simon and St. Jude, who were

310 Twenty-fourth Week after Trinity.

called to be martyrs for CHRIST'S sake, after having glorified their FATHER by their good works.

Point 1. Consider whether you let your light shine brightly before men, for these words are intended for you. Do you set a good example to those around you by trying to live the life of a consistent, earnest Christian, and such as is in accordance with the position in which you are placed, both as to spiritual and temporal matters? for if others do not see your good works, they cannot see the result of the life in CHRIST that you are trying to live.

Point 2. Compare your acts with the acts which are revealed to us of the holy men of old, such as St. Simon and St. Jude. They did everything out of pure love for their Master, and not that they might shine themselves; their words were devoted to speaking of Him and making Him known, and their manner was calm and self-possessed, through the grace they possessed, of being able to live in the constant recollection of the Holy Presence of GOD.

RESOLUTION.

I WILL try to follow the example of St. Simon and St. Jude, so that I may be able to set a good example to others.

PRAYER.

O ALMIGHTY GOD, Who hast built Thy Church upon the foundation of the apostles, JESUS CHRIST Himself being the chief Corner-stone, grant us so to be joined together in unity of spirit by their doctrine, that we may be made one holy temple acceptable unto Thee. Through JESUS CHRIST our LORD. Amen.

TWENTY-FOURTH TUESDAY
AFTER TRINITY.

MEDITATION CCCXV.

"Ye are the children of God by faith in Christ Jesus."

PRELUDE.

THESE words make us realise the wonderful bond of union there is between GOD our FATHER and ourselves, and it tells us that it is through believing in JESUS CHRIST that we become the children of the FATHER.

Point 1. We are made GOD's children in Baptism; we are admitted into His family, and made brethren with the saints. In the blessed sacrament of the Eucharist the union with our LORD and with all who are His is strengthened.

312 Twenty-fourth Week after Trinity.

We all eat the same spiritual meat, and drink from the same spiritual fountain ; thus we are united as children of one family, not only with those who are militant here on earth, but with those who are at rest.

Point 2. The Church is the home where GOD's children find a shelter. The mark by which the children are known is love for one another ; we should therefore consider all Christians to be our brothers and sisters, and we must show them brotherly love, in forbearance and humility, looking not only on our own interests, but upon the interests of the brethren, showing them sympathy, and holding closely together in all time of perplexity, and especially when doubts and unfaithfulness attack the household.

RESOLUTION.

I WILL try to be like a little child in my love and obedience to my heavenly FATHER.

PRAYER.

ALMIGHTY FATHER, make me one of Thy loving and faithful children. For JESUS CHRIST'S sake. Amen.

TWENTY-FOURTH WEDNESDAY
AFTER TRINITY.

MEDITATION CCCXVI.

"Now it is high time to awake out of sleep; for now is our salvation nearer than when we believed."

PRELUDE.

ST. Paul's love for CHRIST was a consuming hot fire, very fervent, never yielding, always eager, and he wished that all should love CHRIST as he did.

Point 1. Now is the time we must awake out of the sleep of slothfulness, and rise to a higher and better life. St. Paul constantly warned his followers to arise and make themselves ready, so afraid was he for each one of them lest they should be overtaken unawares; his warning is to us as well as to them, and he says that our salvation, or the time that GOD has ordained when we shall be saved, is perhaps nearer than we think,—it may be close at hand.

Point 2. There are times in the life of every Christian when he feels that his heart is dried up; it is not capable of expressing any love for JESUS, it feels languid and weary, and though it does desire to love, it does not seem able to

314 Twenty-fourth Week after Trinity.

show it. This is a trial which has been felt even by the greatest saints, but we read of them that at such times they tried more and more to persevere, and their darkness was after a time turned into sweetness. It is easy to love GOD when the very doing it is a pleasure to us, but it is not easy to love Him when we do not feel any sensible pleasure in doing so ; but we must love Him through all.

RESOLUTION.

TO show my love for CHRIST by trying to conquer spiritual slothfulness.

PRAYER.

HELP me, O my FATHER, to be fervent in spirit, that I may love Thee at all times. I ask this through JESUS CHRIST my LORD. Amen.

TWENTY-FOURTH THURSDAY AFTER TRINITY.

MEDITATION CCCXVII.

"Blessed is the man that endureth temptation."

PRELUDE.

THAT temptation will come to us we all know, not one of us can escape ; but what

we have to consider is, how we shall meet it, because if properly resisted it is a means by which we may be sanctified and rendered more meet for our inheritance ; and we must ask GOD not to allow us to be tempted beyond what we are able to bear, for it is only those who endure temptation, that is, who resist it, who are pronounced to be blessed.

Point 1. Who is it that tempts us? It is that evil one, Satan ; he goes to and fro upon the earth, he explores into the hearts of us all, he gropes about like a thief in the night, he steals our treasures, and he is so deceitful that he does not leave a blank, but he fills up the vacant place with wickedness. He walks up and down seeking whom or what he may devour ; sometimes he finds a very ready prey, but sometimes all his power is resisted.

Point 2. Satan hath desired to have you, but you are not obliged to give him his desire ; you may be like those mentioned in the text, blessed, because you endure temptation ; you endure it in order that by resisting it you may show your LORD that you are on His side, and not on Satan's.

RESOLUTION.

TO endure whatever temptation comes in my way in my LORD's strength, praying ear-

316 Twenty-fourth Week after Trinity.

nestly that He will enable me to resist it even to the end.

PRAYER.

PROTECT me, O my FATHER, from the fiery darts of the evil one, and give me courage to fight against him. For JESUS CHRIST'S sake. Amen.

TWENTY-FOURTH FRIDAY AFTER
TRINITY.

MEDITATION CCCXVIII.

"The Lord is great."

PRELUDE.

LET all the earth fear the LORD, for He is great. All human greatness is as nothing compared with His greatness, for the kings of the earth are His subjects.

Point 1. Consider what honour is due to the LORD for His greatness. St. John tells us that every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, he heard saying, "Blessing, and honour, and glory, and power be unto Him that

sitteth upon the throne, and unto the Lamb for ever and ever."

Point 2. This great LORD is wonderful in majesty and power. But look upon Him as He walked the earth ; see Him as a little Child, the reputed Son of a carpenter, Who did a carpenter's work, Who lived in a cottage, eat plain food, suffered Himself to be despised by the great men of the world, received ill-usage from a rough mob, suffered the same kind of death as an ordinary criminal. And why? Not only because, by humbling Himself to do His FATHER'S Will, He became great, but because He loved me, and His love was so great that He did not spare Himself anything in order that He might rescue His loved child from everlasting punishment.

RESOLUTION.

TO honour my LORD for His greatness, and for the greatness of His love for me.

PRAYER.

O MY GOD, how merciful Thou art ! Make me to humble myself before Thy greatness, and accept my desire to give Thee the honour due unto Thee. For JESUS CHRIST'S sake. Amen.

TWENTY-FOURTH SATURDAY
AFTER TRINITY.

MEDITATION CCCXIX.

"Without holiness no man shall see the Lord."

PRELUDE.

THESE are words which must make us tremble if we consider what holiness is ; we know that holiness can come only from GOD, and we know that unless we have it we can never see GOD.

Point 1. It is because GOD is holy that He requires holiness in us ; He promises us the help that will make us holy, and He will Himself be the Rewarder of holiness.

Point 2. All the saints that have ever lived have striven after holiness. We do not know how far they have attained to it, we shall not know till the Judgment Day ; but it is comforting to us to know that they have had the same difficulties to encounter in becoming holy as we have. Holiness cannot be obtained all at once. We may be at once forgiven if we ask for forgiveness through the precious Blood of CHRIST,

but holiness is a gradual growth in grace ; it is the especial work of the HOLY SPIRIT upon our hearts, and we know that the work of the HOLY SPIRIT is silent, unobserved, gradual.

RESOLUTION.

THAT I will strive to become holy, for my
LORD is holy.

PRAYER.

HOLY, Holy, Holy, LORD GOD of hosts,
heaven and earth are full of Thy glory.
Glory be to Thee, O LORD.

**TWENTY-FOURTH SUNDAY AFTER
TRINITY.**

MEDITATION CCCXX.

"He took her by the hand and said, Maid, arise."

PRELUDE.

THIS maid was the daughter of the ruler of
the synagogue ; she was dead, and when
JESUS heard of it He resolved to restore her
to life. He took with Him two of His faithful

ones, and went to the house ; He sent away all the crowd of persons who were there, and He took the maid by the hand, and said, "Arise."

Point 1. So it is that JESUS deals with us when we are to all appearance dead, by having extinguished all life and energy, by indulging in sinful habits. He does not make an example of us to the multitude around us, He chooses the witness of His priests that we are penitent, and He takes us by the hand and bids us arise. The SPIRIT then returns to us, and CHRIST commands us to be fed with His precious Body and Blood, that we may be restored to vigour.

Point 2. CHRIST worked a miracle upon the maid which could be known by all her friends and neighbours. He bids us arise from the death of sin, by a hidden miracle. Our neighbours do not know what has caused the change in us ; it is between JESUS and ourselves. He receives our confession of sin, He hears our expressions of contrition, He accepts our resolution of amendment, He touches us with His hand of absolution, and we arise, and are fed.

RESOLUTION.

TO seek for greater faith, so that I may fully believe in my LORD'S power to restore me.

PRAYER.

HOLY FATHER, take me by the hand and bid me arise to a nobler and better life. For my LORD's sake. Amen.

TWENTY-FIFTH MONDAY AFTER
TRINITY.

MEDITATION CCCXXI.

"My house is the house of prayer."

PRELUDE.

WHAT sweeter name can we have for the house where we assemble together to meet our LORD than the house of prayer?

Point 1. In the city of Jerusalem the Temple, the house of prayer, was the place where JESUS especially loved to be. He spent all the time He could there; He went daily to the Temple whenever he was in the neighbourhood of Jerusalem; He taught daily in the Temple,—not once a week, but every day through the week. If JESUS so loved the house of prayer, He Who needed not prayer as we do, how should not we love it, and make use of it, not once a week only, but every

day of the week? and not only when public worship is being offered there, but we should love it as a place to which we can retire, away from the noise of the world, away from the distractions of our own homes, to commune in quietness with our dear LORD there, where He is always present, in that place to which His ear is especially inclined.

Point 2. Those of you who have a church open at all hours, so that you may have the opportunity of retiring there, must beware that you do not neglect to make use of it, for by so doing you are casting away a great privilege which GOD has given you.

RESOLUTION.

I WILL try to be more frequently in the House of GOD, and to be more eager to meet my LORD there.

PRAYER.

I BESEECH Thee, my FATHER, make me to delight in being in Thy house of prayer, and accept my thankfulness for that Thou hast provided me with this holy place of worship. For my LORD'S sake. Amen.

TWENTY-FIFTH TUESDAY AFTER
TRINITY.

MEDITATION CCCXXII.

"They that wait upon the Lord shall renew their strength."

PRELUDE.

THERE are periods in our lives when especial grace is given unto us ; sometimes the outpouring of the HOLY SPIRIT is given in so large a measure that we cannot fail to recognise that it is He Who is influencing us ; sometimes it is such a still small voice, we can only just hear that He is there.

Point 1. If we wait upon the LORD He will show how from time to time we can renew the strength that He gives us. It is He who puts into our hearts a desire to meditate, so that the grace within us may grow stronger as we ponder over His words and listen for His voice to tell us how we can best increase in all virtues.

Point 2. It is the LORD Who gives us a desire to devote more of our time to prayer, so that we may ask for more of the grace which

324 Twenty-fifth Week after Trinity.

we so much need ; and prayer will be to us a continual well, from which will spring much that we require for the renewing of our strength.

RESOLUTION.

TO accept whatever opportunities GOD gives me for renewing my strength in Him.

PRAYER.

STRENGTHEN me, O my FATHER, with Thy mighty power, that I may mount up with eagle wings until I reach Thy Throne. Through the merits of CHRIST JESUS. Amen.

TWENTY-FIFTH WEDNESDAY AFTER TRINITY.

MEDITATION CCCXXIII.

"By their fruits ye shall know them."

PRELUDE.

THE Christian is like a tree that GOD has planted with His own hands ; He waters it, and digs about its roots, and He looks for leaves to grow upon it, and He expects it to produce fruit abundantly.

Point 1. Think how pleased GOD must be when He sees the tree He has planted flourishing, and producing the fruit that He expects to find upon it. Will you not strive with all your might to bring forth fruit? For you are planted by GOD's hand; He has watered you with holy dew at your baptism and at your confirmation, He will renew this gift if you ask Him; He has dug about your roots that He may put in nourishing soil; He has watched for the leaves to come. Will you not give Him the joy of seeing abundance of fruit?

Point 2. Let it be a constant delight to you to do what will cause JESUS and His holy angels to rejoice. Listen, that you may hear the voices in heaven. Are they singing about you? Are they rejoicing because they have caught a glimpse of fruit in you, because the tree which their LORD planted is growing strong and vigorous, and fulfilling all the conditions for which it was planted?

RESOLUTION.

THAT I will try to bring forth some little fruit this very day.

PRAYER.

ALMIGHTY GOD, help by Thy HOLY SPIRIT the growth of fruit in me, and make me more and more sensible, that without

326 **Twenty-fifth Week after Trinity.**

Thy help I can do nothing. For JESUS
CHRIST'S sake. Amen.

**TWENTY-FIFTH THURSDAY AFTER
TRINITY.**

MEDITATION CCCXXIV.

*"These are they which came out of great tribulation,
and have washed their robes, and made them white in
the blood of the Lamb."*

PRELUDE.

ST. John's vision, as detailed in the Book
of Revelation, tells us of the glory of the
saints whom he saw around the Throne of
GOD, and how they had the marks on their
foreheads by which they were known.

Point 1. The saints did not reach the holy
city until they had gone through very much
tribulation, and then had been washed in the
Blood of the Lamb—tribulation caused by the
struggle through fire and water to conquer sin,
tribulation that had made them meet to take up
their abode when around the Throne of Him
Who was acquainted with grief.

Point 2. Look upon these saints, and see
whether all the pain and sorrow that you have

here is to be compared with the joy that you shall receive hereafter ; be thankful, even for pain and tribulation now, if it shall make you more like your Master, Who was a Man of sorrows, and more like the saints whom St. John saw around the Throne.

RESOLUTION.

THAT I will try to bear patiently all trials and sorrows or vexations that may happen to me.

PRAYER.

I HUMBLY ask Thee, my FATHER, to grant to me patience to bear all pain and sorrow here, that by it I may increase in holiness. Through JESUS CHRIST my LORD. Amen.

TWENTY-FIFTH FRIDAY AFTER
TRINITY.

MEDITATION CCCXXV.

"The souls of the righteous are in the hands of God, and there shall no torment touch them."

PRELUDE.

HOW much peace and comfort are given to us in these words ! Could we desire

328 **Twenty-fifth Week after Trinity.**

more for the souls of our dear ones than that they should be in the hands of GOD?

Point 1. The souls of the righteous rest, where the light of GOD'S countenance shines, in the paradise of joy, there shall no torment touch them. GOD calls His saints glorious; "even Moses, the beloved of GOD, whose memorial is blessed, He made like to the glorious saints."

Point 2. In considering this comforting text, call to mind all the saints who have departed this life in the faith and fear of GOD, and who are resting in the shelter of paradise; thank GOD that you have dear ones there, called to be saints, whose memory is still fresh to you, and of whom you rejoice to think that they are resting with patriarchs, apostles, and martyrs, and all the holy dead in CHRIST.

RESOLUTION.

I WILL try to follow the example of the saints, and live a godly life.

PRAYER

GRANT to us, O GOD, grace to follow Thy blessed saints in all virtues and godly living, that we may come to those unspeakable joys which Thou hast prepared for those who unfeignedly love Thee. Through JESUS CHRIST our LORD. Amen.

TWENTY-FIFTH SATURDAY AFTER
TRINITY.

MEDITATION CCCXXVI.

"Whatsoever things were written aforetime, were written for our learning; that we through patience, and comfort of the Scriptures, might have hope."

PRELUDE.

HOPE is one of the Christian virtues, and is essential to our salvation, for without it we could not bear up against the many difficulties that beset our way. Without hope there would be nothing but a blank before us—a void with nothing to fill it; we should not have courage to persevere to the end.

Point 1. The Scriptures have been given to us as the food whereby hope is to be nourished; we look in them and find comfort for every need, and hope under every trial. There is nothing that we can meet with in our daily life to try us or to vex us, or to make our heart ache, for which there is not a note of hope to be found in the Bible; the reason we are so often cast down is because we do not go to it in search of hope.

Point 2. Hope is the looking upward for

330 Twenty-sixth Week after Trinity.

help and expecting to receive it, the longing for something more than we have, something better than is before us, and expecting some day to obtain it. GOD has given us hope, because He is so very merciful, and considers our every need. Use then the virtue freely, and apply it to everything in your spiritual life; hope that GOD will fulfil in you all His desire for you, and that He will increase your faith and trust in Him.

RESOLUTION.

I WILL try to be more hopeful, and to show by my countenance the hope that is in me.

PRAYER.

O MY GOD, Who art the GOD of hope, fill me with it, that I may persevere to the end. For JESUS CHRIST'S sake. Amen.

TWENTY-FIFTH SUNDAY AFTER TRINITY.

MEDITATION CCCXXVII.

" Whence shall we buy bread that these may eat ? "

PRELUDE.

THE miraculous feeding of the five thousand did more than any other miracle towards

convincing the people that JESUS' power was supernatural; He showed to them not only His power, but His wondrous love.

Point 1. The disciples owned that they had no power to provide food, for they could only procure five loaves and two small fishes, and what were they to feed five thousand people? JESUS seeing their desire gave them what they needed. He said, "Make the men sit down;" they obeyed, they waited to see what JESUS would do, they expected that their need would be supplied by Him.

Point 2. They had their desire; JESUS took the bread, and when He had given thanks He brake it, and distributed it, and it multiplied in their hands according as it was needed, and when all had eaten there was still some left. So is it with the food that JESUS gives to nourish our spiritual life; we must feel hunger, we must desire to be fed, we must expect to be fed, we must have faith that JESUS can give us this spiritual food, and then we shall eat and be satisfied, and there will still be some left for those that come after.

• RESOLUTION.

I WILL hunger for the food which JESUS gives me, and when He feeds me I will be satisfied.

332 Twenty-sixth Week after Trinity.

PRAYER.

I THANK Thee, my FATHER, for the food that Thou givest me ; may I never be ungrateful, by refusing to accept it. Amen.

TWENTY-SIXTH MONDAY AFTER TRINITY.

MEDITATION CCCXXVIII.

*"I came down from heaven, not to do Mine own will,
but the will of Him that sent Me."*

PRELUDE.

JESUS had the power of knowing all that was before Him. When He came on earth He had a full knowledge of the life of continual self-restraint, obedience, and suffering that He would have to endure, but He came that He might fulfil His FATHER'S Will Who had sent Him, and that He might procure for us eternal life.

Point 1. JESUS, Who had power to do everything, and to order everything just as He pleased, Who could turn everything to His own advantage, Who could have made Himself attractive to the world, and Who could have

won praise from all, caused Himself to be so restrained, that He acted only by the guidance of His FATHER, and was perfect in obedience to Him.

Point 2. "Learn of Me," JESUS says to us ; learn to be self-restrained. If you have talent, beauty, knowledge, wealth, high birth, do not use these things for your own glorification, restrain the influence you have over others which would cause them to praise you, and live in simple, child-like obedience, receiving all your gifts from GOD'S hand, using them for His glory.

RESOLUTION.

TO follow closely to my LORD in obedience, and to strive to restrain all desire to do my own will.

PRAYER.

O MY FATHER, give me the willing obedience that Thou didst give to Thy dear SON, that I may desire to do only that which is pleasing in Thy sight. For JESUS CHRIST'S sake. Amen.

334 Twenty-sixth Week after Trinity.

TWENTY-SIXTH TUESDAY AFTER TRINITY.

MEDITATION CCCXXIX.

*"Lord, now lettest Thou Thy servant depart in peace,
according to Thy word; for mine eyes have seen Thy
Salvation."*

PRELUDE.

THE holy Simeon, aged, infirm, waited day after day in the Temple, praying and expecting to see the fulfilment of the prophecy which told of the coming of a Redeemer. His life was wellnigh spent; he hoped for rest after his long journey, but he did not wish to give up the toil of watching and praying until he had seen the CHRIST, and made Him his own.

Point 1. The holy Simeon received the reward of his faith in GOD'S promises; the MESSIAH appeared to him, he took Him in his arms and realised that He was come to save him and all his people. Think of the joy there must have been in the faithful old man's heart when he saw the Salvation for which he had longed.

Point 2. "LORD, now lettest Thou Thy servant depart in peace," were the thankful words the

old man uttered. Peace had come to him, he had all he desired, and was ready to lie down to rest in perfect trust, and in the hope of a joyful resurrection, looking for the reward of those who endure patiently to the end. Peace will come in like manner to you, if you do not weary in waiting for JESUS.

RESOLUTION.

THAT I will try to be more faithful to my LORD, and not to weary of watching and waiting till He comes to call me hence.

PRAYER.

O GOD, when my work here is finished, may it please Thee to let me, like Simeon, depart in peace. For JESUS' sake. Amen.

**TWENTY-SIXTH WEDNESDAY
AFTER TRINITY.**

MEDITATION CCCXXX.

"O come, let us sing unto the Lord: let us come before His presence with thanksgiving, and show ourselves glad in Him with Psalms."

PRELUDE.

DAVID called the people together to rejoice with him. They brought their trumpets,

336 Twenty-sixth Week after Trinity.

their harps, their shawms ; they sang with joy, for their hearts were glad when they remembered all the goodness of the LORD.

Point 1. Our blessings are greater than those which David's people received. Shall we be silent, and hang down our heads and look sad? Surely not, but rather let us shout for joy. How can our tongues be silent when there is so much to make us sing! Everything that causes sadness is of the earth. Rise from the earth, do not let it drag you down, do not be afraid of being reproached by those who think holiness consists in looking downcast and dismal, but show to all that your heart is glad because of the bright light that you see through the darkness.

Point 2. Our voices are given us to use for GOD'S glory, whether by speech, or by raising them up in song. Some persons have the gift of a beautiful voice, which can express in sweet sounds what the heart feels ; this is not given to all, but all have the power of singing to the LORD in their hearts, and joining with angels and archangels, and all the company of heaven, in singing praises, though they may be silent ones. If you are gifted with a voice that will outwardly express your joy, take pains to cultivate it, and use it for GOD'S service.

RESOLUTION.

I WILL more often offer up praises and thanksgivings unto my GOD.

PRAYER.

GIVE me, O my FATHER, a voice tuned to sing Thy praises, that I may sing and be glad for all the mercies Thou hast bestowed upon me. For JESUS CHRIST'S sake. Amen.

TWENTY-SIXTH THURSDAY AFTER
TRINITY.

MEDITATION CCCXXXI.

"Stand in awe, and sin not, commune with your own heart, and in your chamber, and be still."

PRELUDE.

THIS is the advice of one who had great experience, for he was a most tried servant of the LORD ; he had sinned, he had stood in awe of GOD'S judgment, he had returned to the silence of his chamber to ask for forgiveness, and he had known that it was in stillness and quiet that GOD had spoken to him, and called him from the error of his way, and allowed him once more to become His servant.

338 Twenty-sixth Week after Trinity.

Point 1. Do as David did—first fear because of your sins, then resolve to sin no more ; commune with your own heart, and see if there is anything left there that is displeasing to GOD. Retire to your chamber, that in silence and solitude you may be able to hear GOD speaking to you ; and be still, undisturbed, calm, and patient.

Point 2. The holy ones of old have shown us that they always thought it necessary to have some place set apart in their houses for private prayer, so that when they retired to it they might be helped by the thought that that particular spot was consecrated to GOD by being set apart for His worship. Every one who has a room, no matter how poor or how splendid it is, can do this, by setting apart one spot in it, and resolving that that shall be the place where he will seek for JESUS, and commune with Him.

RESOLUTION.

THAT I will try to love to commune with my GOD in my chamber in silence and solitude.

PRAYER.

HELP me, O GOD, to keep from wandering thoughts, so that I may fix them steadfastly upon Thee, and give me grace to search out my heart. For CHRIST'S sake. Amen.

TWENTY-SIXTH FRIDAY AFTER
TRINITY.

MEDITATION CCCXXXII.

"I wept, and chastened myself with fasting."

PRELUDE.

WHAT sorrow JESUS must have felt about us to have made Him weep ! For His tears were precious tears, they only fell when His tender heart was sorely tried ; they were reserved to be the expression of intense mental suffering. Think of JESUS chastening Himself, He Who had done no evil, of *His* fasting Who always kept His Body in subjection !

Point 1. Tears are precious in the sight of GOD ; they must not be wasted upon petty grievances or imaginary troubles, they must be reserved for the godly sorrow which worketh repentance, and the sorrow that GOD has sanctified.

Point 2. Our bodies must be subdued by the chastening of fasting, for if they have all given to them that they desire they will become so content with themselves that they will care for nothing else. If the Holy JESUS gave Himself

340 Twenty-sixth Week after Trinity.

to tears and fasting through sorrow for my sin, shall not I weep and fast that I may be sorrowful for that which has caused Him such intense suffering?

RESOLUTION.

THAT I will deny myself some one especial thing to-day, by which my body may be chastened and brought into subjection.

PRAYER.

LORD JESUS, I pray Thee to sanctify to me the chastening of my body, that it may become a more worthy temple where Thou mayest dwell. Amen.

TWENTY-SIXTH SATURDAY AFTER TRINITY.

MEDITATION CCCXXXIII.

"Strait is the gate, and narrow is the way, which leadeth unto life."

PRELUDE.

THE perverse cannot walk through the strait gate, for they are always turning from right to left, and so they miss its portals, and

the narrow way will not allow of many to pass, because it is so difficult to walk along it.

Point 1. Perverseness is a very evil habit, but there are some who delight in it; they even boast of it, and say to themselves and to others that they have resolved they will go in a way of their own, and that if they are shown what people call the right way, they at once desire to go in some other way. Will this perverseness ever lead them through the gate that they must enter before they can be allowed to walk with JESUS?

Point 2. As the way is narrow, there must be the greater effort to push through it; we shall never reach the end unless we strive and push, and are not daunted by any of the difficulties of the way. It would be very sad to be left half way, sad for ourselves and sad for others, for we should block up the way, and hinder others from passing along.

RESOLUTION.

TO give up any desire that will prevent my getting through the strait gate, and walking in the narrow way.

PRAYER.

THOU, O GOD, alone canst help me through my difficulties. Give me the strength of

342 Twenty-seventh Week after Trinity.

Thy HOLY SPIRIT, which will make me persevere to the end. For JESUS CHRIST'S sake. Amen.

TWENTY-SIXTH SUNDAY AFTER TRINITY.

MEDITATION CCCXXXIV.

"Gather up the fragments."

PRELUDE.

LOOK into nature, and see GOD'S hand in all that is around you ; nothing is wasted, nothing lost, there is a predestined end. For everything in nature is continuous, it goes on and on ; we take from it, and it is replenished, and it will continue so until time comes to an end. So it was when JESUS fed the five thousand from five barley loaves and two small fishes : all eat, and yet He said, "Gather up the fragments."

Point 1. The Christian year is drawing to a close ; we have been fed with spiritual food, which has been caused to be not only sufficient for us, but there has always been something to spare. Let us look round the chamber of our heart, and see if there are any fragments left ; is there anything left in us to sustain us if GOD

continue our life? If so, gather up the fragments that nothing be lost, and put them into baskets in the storehouses of your mind, that they may be ready food for you when you hunger for it.

Point 2. Gather together your treasures, the spiritual jewels which GOD has presented to you; look them over, see if any are tarnished or broken, and set about repairing them at once, that you may begin the new year with jewels fit to adorn those who will be called hereafter to dwell with Him Who will make up these jewels into crowns of glory, to be worn by the conquerors over the world, the flesh, and the devil.

RESOLUTION.

TO see if there is any particular habit that needs repairing, any virtue that wants brightening.

PRAYER.

MAKE me, O LORD, one of Thy bright jewels that Thou wilt gather to make Thy crown, and help me to search for treasures to present to Thee. Through JESUS CHRIST my LORD. Amen.

344 Twenty-seventh Week after Trinity.

TWENTY-SEVENTH MONDAY AFTER TRINITY.

MEDITATION CCCXXXV.

" Rejoice with them who do rejoice, and weep with them that weep."

PRELUDE.

IN order to fulfil this command of St. Paul's we must accustom ourselves to practise intercessory prayer, and in order to pray for others we must know what are their needs, and we must bring our heart close to their hearts by rejoicing with them, or weeping with them, according to the kind of sympathy they require.

Point 1. CHRIST has taught us to intercede for others ; He has become our Intercessor as the result of His love for us. Our intercession for our fellow-creatures is a result of our love for them ; for if we rejoice with them and mourn with them, their joys and sorrows are ours, and our natural desire will be to show some act of kindness to those whom we love. And what better thing can we do for them than to intercede for them ?

Point 2. Let the heart of love which JESUS has implanted within you shine forth in deeds

of love and tenderness towards all ; be large-hearted, and do not confine your kind acts to a few select ones, and do not be kind only when it pleases you to be so, but shine forth upon the lonely, the sorrowful, the poor ; enter into their troubles, and show them where to go for real comfort and help in all their difficulties.

RESOLUTION.

TO seek for some object to-day upon which to bestow love and sympathy.

PRAYER.

ENLARGE my heart, O GOD, I pray Thee, and make it capable of sympathising with others, either in their joys or sorrows. For JESUS CHRIST's sake. Amen.

TWENTY-SEVENTH TUESDAY
AFTER TRINITY.

MEDITATION CCCXXXVI.

" We should walk in newness of life."

PRELUDE.

WE must not be content with having arrived at a certain stage in our spiritual

346 Twenty-seventh Week after Trinity.

life, but we must see that our life really is a new one, that we have put off old things and taken to new ones ; we shall find much to cast away however much we may have advanced, for we shall find that evil has been mixed up with whatever good we may have done.

Point 1. Everything that hinders newness of life must be put away, however much we may cherish it. Some loved one may absorb all our thoughts, some scheme may fill our minds, some ill-feeling may be treasured up ready to appear when the opportunity occurs ; whatever subject or thing comes into your mind as being the thing which prevents your walking in newness of life, that thing you must stedfastly put away from you. Root it out from the very bottom of your heart, and mind that you leave no little fibres which may take root again.

Point 2. What is the end for which we desire to walk in newness of life ? for without some end in view it is impossible to attain to it. It is, that our hearts may be clothed in new raiment, suitable for wearing in the presence of the King ; we do not appear before the great ones of the earth in old clothes : it is, that newness of life may cause amendment of life, so that day by day we may grow stronger, day by day we may gain vigour, such vigour as will enable us to reach up unto perfection.

RESOLUTION.

THAT I will try to give up some one thing which I think is a hindrance to my spiritual growth.

PRAYER.

I HUMBLY ask of Thee, O GOD, grace to enable me to give up whatever hinders me from walking in newness of life. For JESUS CHRIST'S sake. Amen.

TWENTY-SEVENTH WEDNESDAY
AFTER TRINITY.

MEDITATION CCCXXXVII.

"Beware of murmuring, and refrain your tongue, for there is no word so secret that shall go for nought."

PRELUDE.

THE human heart has always been inclined to discontent, ever since Eve was not satisfied with the fruit that was provided for her.

Point 1. Murmuring is the expressing discontent. Will you give way to the very sin that

348 Twenty-seventh Week after Trinity.

induced Eve to disobey? When you are tempted to murmur, recall to your mind who was the first person who murmured, and let the remembrance keep you from committing this sin.

Point 2. Refrain your tongue, for everything you utter will have some effect, either upon yourself or others; your words fall in the ground, even though you do not know it at the time, and they will take root sooner or later. If they are words of murmuring, which are unprofitable words, they will do harm to all that grows around them. Words are a great source of responsibility, be very careful how you use them.

RESOLUTION.

TO use no expressions of discontent, but to check the desire to utter them by speaking words of thankfulness.

PRAYER.

O JESUS, let me never murmur, but help me to learn patience and submission from Thee. Amen.

TWENTY-SEVENTH THURSDAY
AFTER TRINITY.

MEDITATION CCCXXXVIII.

"Abide with us: for it is toward evening, and the day is far spent."

PRELUDE.

THE disciples had reached their home at Emmaus, the shadows were growing longer, evening was coming upon them, and they desired that He Who had taught them so much as they walked along should abide with them, and open unto them more of those wonderful Scriptures which He had been explaining to them.

Point 1. How sweet it is to have JESUS to abide with us, those only can tell with whom He has come to make His abode. Sweet rest and peace it is, so calm, so soothing, there is nothing that can compare with it; there is only one thing that can disturb its peace, and that is the fear that He will depart.

Point 2. The day is far spent with us all, for whether we be young or old, our life may be very near its close; seek then at once for JESUS

350 Twenty-seventh Week after Trinity.

until you find Him, and when you have found Him, ask Him to abide with you. Do you not long to have Him? Can you bear that His coming to you shall be delayed by one fault of your own? Will you not hasten to find Him? for it is already evening, and the shadows begin to lengthen, and the night may come on quicker than you expect, and then you will be afraid if you have not JESUS to abide with you.

RESOLUTION.

I WILL ask JESUS at once to come to me, and to stay with me.

PRAYER.

COME and abide with me, O precious JESUS! My lodging is cold and bare, but Thou canst warm it with Thy Presence; do not let the coldness of my heart keep Thee away, but send to me Thy HOLY SPIRIT to make me fit to receive Thee. Amen.

TWENTY-SEVENTH FRIDAY
AFTER TRINITY.

MEDITATION CCCXXXIX.

"What could have been done more to My vineyard that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?"

PRELUDE.

THESE touching words should make us think of how much we have received from the LORD, and what He expects from us in return.

Point 1. Everything has been done for us by the LORD of the vineyard, but He does not intend that we shall therefore be idle, He expects us to bring forth fruit; He gives us everything that is necessary to produce fruit, but the effort of bearing fruit must come from ourselves.

Point 2. If you ever hear it said, "JESUS has done all for me, He does not require me to do anything, I have only to believe that He has done it all, and I shall be saved," be ready to give an answer, "My LORD has prepared the vineyard, but He looks for me to show forth the fruit."

352 Twenty-seventh Week after Trinity.

RESOLUTION.

THAT I will not sit still in idleness, but will be up and doing the work my LORD has set before me.

PRAYER.

ALmighty FATHER, give me, I pray Thee, the graces of Thy HOLY SPIRIT, that when Thou comest to Thy vineyard, Thou mayest find fruit there. For CHRIST'S sake. Amen.

**TWENTY-SEVENTH SATURDAY
AFTER TRINITY.**

MEDITATION CCCXL.

"What shall I render unto the Lord for all His benefits?"

PRELUDE.

THERE is but one thing that is worthy of being offered to the LORD in return for all His mercies ; it is a thankful heart, for if we are thankful we are recognising GOD'S benefits to us.

Point 1. The way to show our thankfulness

is to receive the cup of salvation, and to call upon the LORD. The cup that will give us salvation was drunk by our LORD in His Passion, and He offers us the cup filled with His Blood, which will cleanse us from our sin. If we refuse so great a gift, we are ungrateful, and do not desire to render anything to the LORD in return for His benefits ; if we receive the cup of salvation, we must render our whole hearts to GOD in gratitude for His great gift to us.

Point 2. Give your whole heart to GOD unreservedly, that is the best offering you can make to Him. Nothing else will satisfy Him ; therefore, if you desire to be grateful, set to work at once, and take all the weeds out of your heart, so that it may be an acceptable offering unto the LORD.

RESOLUTION.

THAT I will try to render my thanks to GOD in the way that the holy David did.

PRAYER.

HELP me, O my FATHER, to realise the greatness of Thy gifts to me, that my heart may be filled with thankfulness. Through JESUS CHRIST my LORD. Amen.

**TWENTY-SEVENTH SUNDAY
AFTER TRINITY.**

MEDITATION CCCXLI.

" Watch and pray."

PRELUDE.

THE time is drawing nigh for the coming of our LORD ; we are coming to the close of the Christian year. Trinity-tide is called the waiting time, Advent the watching time ; in Trinity-tide we wait and try to prepare ourselves for the season of watching. Let this week be spent in watchfulness over ourselves, so that when Advent comes we may be able to spend it in watching for our LORD, and in prayer that we may not be led into temptation, but may have strength given us to resist it.

Point 1. Prayer and watchfulness are necessary at all times, but there are particular seasons when we should give especial attention to these duties, and note whether we have made any progress in our spiritual life since the last season that was given us for this purpose. Let the close of the Church's year be the time

for finding out this; begin at once and go over the details of your life, that by GOD'S help you may find out where you have failed, and may confess your misdeeds, so that you may begin the new year with a clear conscience and a right spirit.

RESOLUTION.

THAT I will examine myself carefully by the light of GOD'S Word.

PRAYER.

POUR into my heart, O GOD, the spirit of watchfulness and prayer, and give me courage for the work before me. For CHRIST'S sake. Amen.

TWENTY-EIGHTH MONDAY AFTER
TRINITY.

MEDITATION CCCXLII.

"Examine yourselves, and see if there be any wickedness in you."

PRELUDE

SELF-EXAMINATION must be particular, not general, it must be the finding out in us

356 Twenty-eighth Week after Trinity.

of everything that offends ; and in order to this you must take first the sin which most easily besets you, and ponder over it, and see what is the cause of it, and then by GOD'S grace find the remedy for it.

Point 1. Every one has a besetting sin, and it is this sin which hinders you from giving your whole heart to GOD, and it hinders the HOLY SPIRIT from coming to dwell in your heart.

Point 2. If you say you have no besetting sin, no sin which is especially prominent, and which acts upon all your motives and spoils the good which is in you, it is because you have so many sins that they crowd one upon another, and make it difficult for you to see any one in particular, and the only way to find out this enemy is to pray over and over again for the aid of the HOLY SPIRIT, until He makes it plain to you. He will do this for you, as He has done for all who have earnestly sought His help.

RESOLUTION.

TO set apart a time to-day to search for my besetting sin.

PRAYER.

SEARCH me, O GOD, and try me ; prove me, and see if there be any wickedness

in me, and pardon me For JESUS CHRIST'S
sake. Amen.

**TWENTY-EIGHTH TUESDAY AFTER
TRINITY.**

MEDITATION CCCXLIII.

"I said, I will confess my sins unto the Lord."

PRELUDE.

IF we desire to be free from sin, we must own that we are sinful; and not only to ourselves, but to GOD. We cannot confess our sins until we have sought them out; therefore begin at once and root out of your heart everything that is contrary to the law of GOD'S commandments.

Point 1. Pride is the sin which leads to all others; pride caused the fall of the angels from heaven. If we have pride it will assuredly cause us to fall; therefore we must first try to conquer that, lest Satan take us into his stronghold.

Point 2. Examine as to the motives which prompt your actions, for pride is so cunningly devised that it hides itself very often under the pretence of goodness, and it makes those

358 Twenty-eighth Week after Trinity.

actions sinful which would otherwise be pleasing to GOD.

RESOLUTION.

TO make pride the first subject of my self-examination.

PRAYER.

ROOT out of my heart, O GOD, I pray Thee, all pride, envy, hatred, and malice, and fill up the place with Thy heavenly virtues. For JESUS CHRIST'S sake. Amen.

TWENTY-EIGHTH WEDNESDAY AFTER TRINITY.

MEDITATION CCCXLIV.

"Let me hear Thy loving-kindness betimes in the morning, and show Thou me the way I should walk in."

PRELUDE.

IF we look for JESUS early in the morning, it will keep us from sloth, and sloth is one of the sins which greatly tries even those who are trying very hard to live up to the mark of the high calling in JESUS.

Point 1. Slothfulness of body leads to the greater sin of spiritual sloth ; if the body is by some effort roused into action and not allowed to become luxurious and idle, it will help the soul also to cast off sloth.

Point 2. Slothfulness makes us neglect self-examination, because it requires a great effort to carry it out. Spiritual sloth causes us to give up meditation and prayer ; it makes us ready to make excuses to ourselves for neglecting these ; it causes us to make light of what we call little sins ; it makes us neglect to keep the commandments, because the keeping of them involves trouble and thought and pain ; it causes us to neglect fasting and other means of chastening ourselves, and so at last, if it be consented to, it makes us the slaves of Satan.

RESOLUTION.

I WILL strive against slothfulness, by giving up self-indulgence, which would lead me to it.

PRAYER.

O LORD JESUS, Who never allowed Thyself to give way to slothfulness, but wert ever ready to do Thy FATHER'S Will, help me by the power which Thou hast to conquer this evil in me. For Thy own sake. Amen.

360 **Twenty-eighth Week after Trinity.**

**TWENTY-EIGHTH THURSDAY
AFTER TRINITY.**

MEDITATION CCCXLV.

"How shall they believe in Him of Whom they have not heard?"

PRELUDE.

WE are so accustomed to hear the Bible read, and to read it ourselves, that we are apt to forget that there are some who have not the opportunities or the means for this that we have, and for them we are each one responsible.

Point 1. It is of no use for us to pray every day that CHRIST'S kingdom may come, if we do not do our part towards hastening its coming. CHRIST has ordained that the Word shall, before the end of the world, be preached in all lands; all shall be brought to the knowledge of Him. How shall they believe in Him of Whom they have not heard? It is for us to spread the knowledge of CHRIST throughout the world by every means in our power.

Point 2. Having received the gift ourselves, shall we not try to give to others the same

blessings? And our help towards doing this may be either giving our money to provide teachers for the heathen, or by going ourselves to teach them. The harvest truly is ready, but the labourers are few. Do your part towards increasing the number of labourers, and thus helping to gather in the harvest, that our LORD may not have to call you the ungrateful servant, who, having received all the good gifts yourself, are unwilling to help others towards obtaining them.

RESOLUTION.

THAT I will do something to-day towards helping to make CHRIST known to those who have not yet heard of Him.

PRAYER.

I PRAY Thee, O LORD, that Thou wouldest put it into the hearts of many to offer themselves as labourers in Thy harvest-field, so that all the heathen may be brought to the knowledge of Thee, our LORD and SAVIOUR. Amen.

**TWENTY-EIGHTH FRIDAY AFTER
TRINITY.**

MEDITATION CCCXLVI.

*"The Lord hath heard my petition, the Lord will
receive my prayer."*

PRELUDE.

THIS is the reward of those who pray aright. If you have asked GOD to help you examine yourself, and have tried all in your power to lay open your heart before Him in all its sinfulness, He will reveal Himself to you, not only to hear your prayers, but to grant you your desire.

Point 1. GOD only waits for us to apply to Him for help, and the help is given; we have only to ask Him to hear our prayers, and He hears them; we must ask Him to accept our confession of sin, and He will not only pardon us, but He will give us the peace of a clear conscience.

Point 2. GOD not only hears, but He answers prayer. Look for the answer, wait patiently till He give it, for He will do so, though He

may delay ; and having received from Him the assurance of pardon, go forth in faith and trust, rejoicing on your way that you have borne the pain of self-examination and self-accusation, and the humility of confessing your sins, and then, O the joy that will fill your heart, calm holy joy, silent joy, its fulness known only to JESUS and yourself !

RESOLUTION.

I WILL wait patiently for the answer to my prayer, and when I receive it, will treasure it thankfully in my heart.

PRAYER.

I HUMBLY thank Thee, my FATHER, that Thou hast caused me to feel the pain of sorrow for my sin, for that it has brought me the joy of Thy promise of forgiveness. Make my heart full of thankfulness for this Thy great mercy. Through JESUS CHRIST my LORD. Amen.

TWENTY-EIGHTH SATURDAY
AFTER TRINITY.

MEDITATION CCCXLVII.

"Jesus saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea. And He saith unto them, Follow Me. And they straightway left their nets and followed Him."

PRELUDE.

ST. Andrew's Day is the first Saint's day in the Christian year ; it is a day on which we should be very thankful, because it commemorates the death of one of the household of CHRIST to which we belong, and a death endured for his Master's sake. St. Andrew was permitted to be a martyr not only in will but in deed, and he suffered the same kind of death as his Master, for he was crucified.

Point 1. JESUS called St. Andrew away from his occupation, for he was a fisherman, and he at once followed Him, and proved to be a most faithful follower of his LORD.

Point 2. JESUS has many times called to me ; have I followed Him as readily as did St. Andrew ? I have the same hope that he had of the reward of those who follow JESUS : he

has won his reward ; am I following so that I may hope to win mine ?

RESOLUTION.

TO feel thankful that the Church has set apart Saints' days to remind me of the faith of those who have walked through the path of life like myself, and to encourage me to follow their example.

PRAYER.

GRANT, O LORD, unto us, that being called by Thy holy Word to follow Thee, we may forthwith give up ourselves unreservedly to fulfil Thy holy commandments. For JESUS CHRIST'S sake. Amen.

NOTE.—In those years when there are not so many Weeks after Trinity, these two last Weeks' Meditations may be used during the additional Weeks after Epiphany.



[REDACTED]

[REDACTED]







